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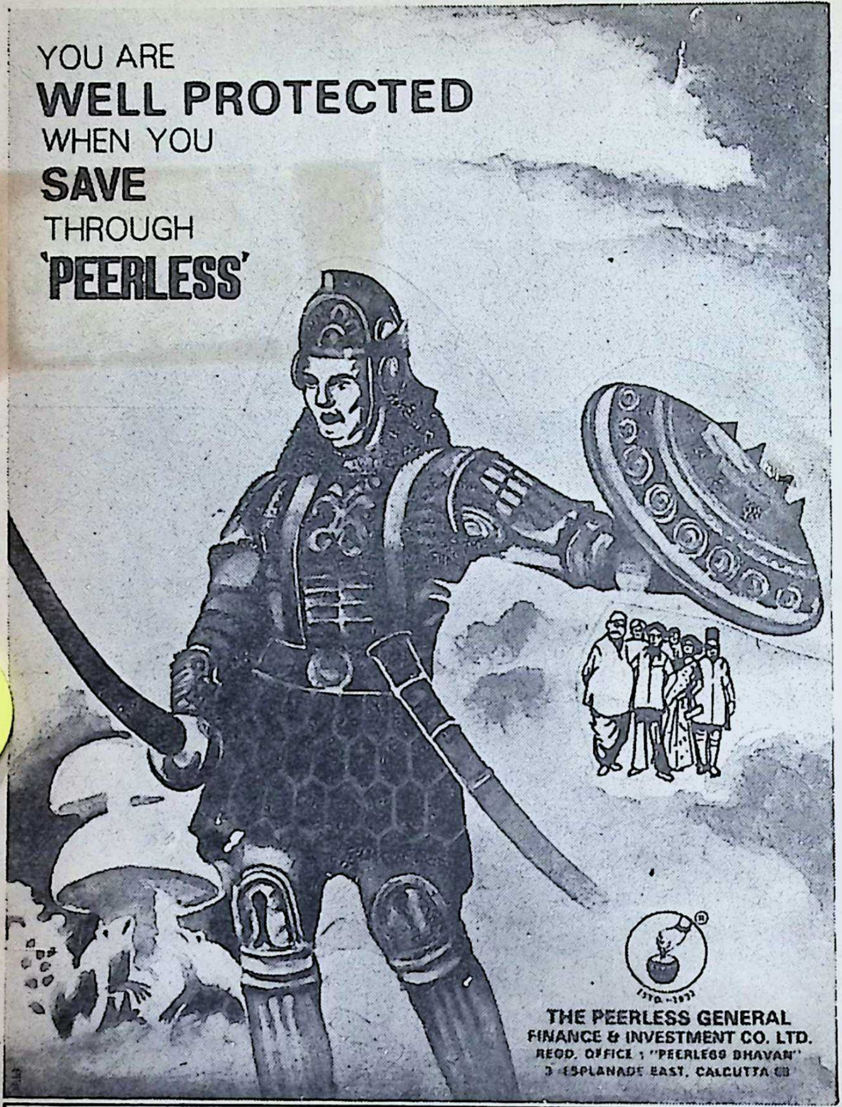
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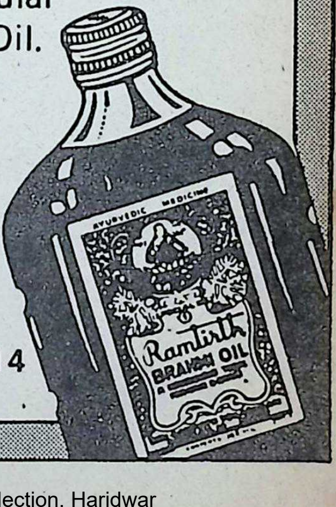
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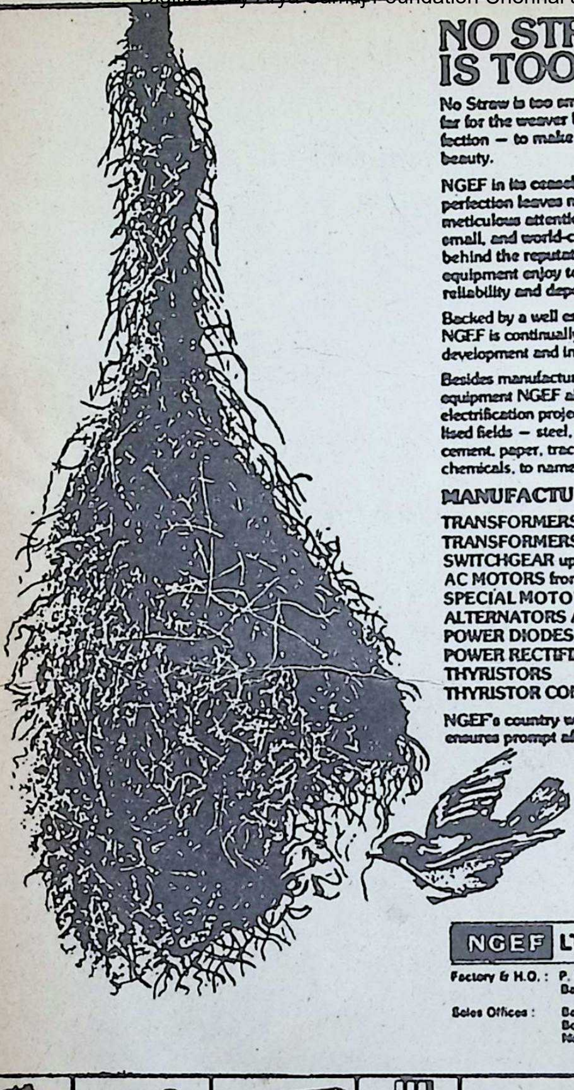

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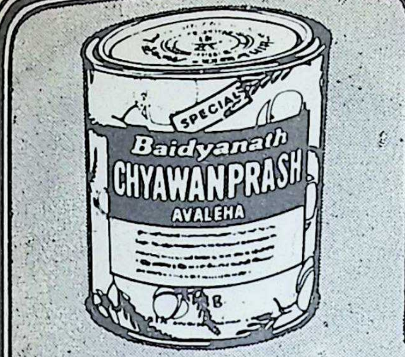

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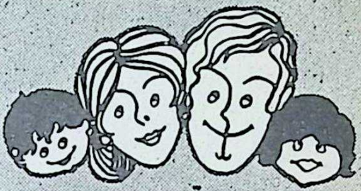

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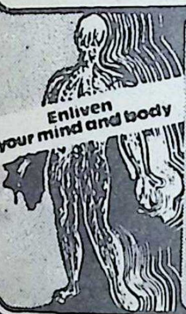
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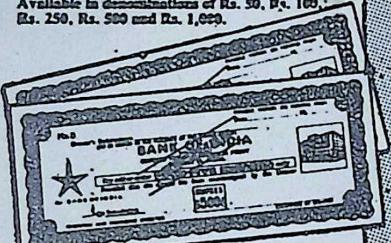

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Let noble thoughts come to us from every side

Rigveda I-89-i

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तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ।।

OM From the unreal lead me to the Real.
From darkness lead me to Light.
From death lead me to Immortality.

—Brihadaranyakopanishad

1.3.28

BHAVAN'S
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Silence and self-knowledge may alone guide one towards the Supreme Brahman. A question and answer approach may end up either in non-comprehension or contradiction. Strip off all questions, advised Dionysius.

ASK NOT TOO MUCH, GARGI!

Arvind Sharma

IN the Brihadāraṇyaka upaniṣad, Yājñavalkya and Gārgī try to determine, with a spiralling dialectic, the nature of the ultimate ground of the universe. The discourse, however, ends in what in our times will perhaps be regarded as a male outburst on the part of Yājñavalkya.

* * *

Then Gārgī Vāchaknavī questioned him. "Yājñavalkya," said she, "since all this world is woven, warp and woof, on water, on what, pray, is the water woven, warp and woof?"

"On wind, O Gārgī."

"On what then, pray, is the wind woven, warp and woof?"

"On the atmosphere-worlds, O Gārgī."

"On what then, pray, are the atmosphere-worlds woven, warp and woof?"

"On the worlds of the Gandharvas, O Gārgī."

"On what then, pray, are the worlds of the Gandharvas woven, warp and woof?"

"On the worlds of the sun, O Gārgī."

"On what then, pray, are the worlds of the sun woven, warp and woof?"

"On the worlds of the moon, O Gārgī."

"On what then, pray, are the worlds of the moon woven, warp and woof?"

"On the worlds of the stars, O Gārgī."

"On what then, pray, are

the worlds of the stars woven, warp and woof?"

"On the worlds of the gods, O Gārgī."

"On what then, pray, are the worlds of the gods woven, warp and woof?"

"On the worlds of Indra, O Gārgī."

"On what then, pray, are the worlds of Indra woven, warp and woof?"

"On the worlds of Prajāpati, O Gārgī."

"On what then, pray, are the worlds of Prajapati woven, warp and woof?"

"On the worlds of Brahma, O Gārgī."

"On what then, pray, are the worlds of Brahma woven, warp and woof?"

Yājñavalkya said: "Gārgī, do not question too much, lest your head fall off. In truth you are questioning too much about a divinity about which further questions cannot be asked. Gārgī, do not over-question."

Thereupon Gārgī Vāchaknavī held her peace.

● ● ●

The concluding remark by Yājñavalkya has been the subject of much comment — some negative, some positive. Those who take a negative view see in it the inability of the ancient seers to reason their way through.

Those who take a more positive view of the passage read in Yājñavalkya's refusal to proceed dialectically a deeper meaning. Max Muller notes at this point that "According to the commentator, questions about Brahman are to be answered from the scriptures only, and not to be settled by argument." This seems to be a reference to Śaṅkara who argues "that the nature of the deity is to be gathered from the scriptures and not inferred by logic."

Inter woven

Swami Nikhilananda points out that from the very outset "Gārgī's question presupposes an inference: the effect is pervaded by the cause, the limited by the (relatively speaking) unlimited, and the gross by the subtle, just as a pot is pervaded by clay. The form of the inference is that the cause, the subtle and the unlimited are woven, like the warp and woof of a cloth, in the effect — the gross, and the limited. Each preceding element, in the questions asked by Gārgī, is pervaded by the succeeding one, till we come to the Self which is within all." Therefore when she is asked to hold her peace, the implication is that "the cause of Hiranyagarbha or the Sutra, cannot be ascertained by inference. This cause is Brahman, which is known only through direct experience and the evidence of the scriptures. Therefore Yājñavalkya warns Gārgī against pushing her inquiry too far."

Madhava says: "When Gārgī asked whether the bliss of the Supreme Brahman is a reflection of the bliss of some one higher, then Yājñavalkya says that the head of such a questioner is always crushed by the punitive devas, when the questioner is thrown into the hell called Blinding Darkness. (It is sinful to ask questions about the Supreme Brahman, for we can know nothing about him by reasoning, and must depend upon revelation only.) Therefore, Brahman is the Supreme and Eternal and must be known as existing without any one to support Him, for he is the Full."

It has been suggested by a modern scholar that the episode may possess an even deeper significance. Chandradhar Sharma suggests that the message contained in Yājñavalkya's sharp rejoinder was that Brahman can only be experientially understood and not verbally. He writes:

"The Absolute can be best described only in a negative way, though it is not itself negated by it. Yājñavalkya describes it thus: 'This is the imperishable, O Gārgī, which wise people adore — not gross, not subtle, not short, not long, without shadow, without darkness, without air, without space, without attachment, without taste, without smell, without sight, without ears, without speech, without mind, without light, without breath, without mouth, and without either inside or outside. It does not eat anything, nor can anything eat it.' Lest this description should be mistaken as mere solipsism and pure nonsense, Yājñavalkya is cautious enough to add immediately that 'never is the sight of the seer destroyed; never is the knowledge of the knower destroyed, that when it is said that the Absolute does not see, what is really meant is that it sees and yet does not see. There is nothing outside it which it may see. The Eternal knower, the self-luminous Real shines forth by itself. Silence is the ultimate philosophy and Yājñavalkya has to tell Gārgī: Gārgī! ask not too much, ask not too much, otherwise thy head will fall."

Undeterred Gārgī

It is often not pointed out

that Gārgī was not deterred by the rebuke she received from Yājñavalkya (Br. 3.6). She questions Yājñavalkya *again* (Br.3.8.) and not apologetically either:

1. Then (Gārgī) Vāchaknavī said: "Venerable brahmans, lo, I will ask him (i.e. Yājñavalkya) two questions. If he will answer me these, not one of you will surpass him in discussions about Brahman."

"Ask Gārgī."

2. She said: "As a noble youth of the Kāśīs or of the Videhas might rise up against you, having strung his unstrung bow and taken two foe-piercing arrows in his hand, even so, O Yājñavalkya, have I risen up against you with two questions. Answer me these." Yājñavalkya said: "Ask, Gārgī."

3. She said: "That, O Yājñavalkya, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future — across what is that woven, warp and woof?"

4. He said: "That, O Gārgī, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future — across space is that woven, warp and woof."

5. She said: "Adoration to you, Yājñavalkya, in that you have solved this question for me. Prepare yourself for the other." "Ask Gārgī."

Past and present

6. She said: "That, O Yājñavalkya, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future — across what is that woven, warp and woof?"

7. He said: "That, O Gārgī, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future — across space alone is that woven, warp and woof." "Across what then, pray, is space woven, warp and woof?"

8. He said: That, O Gārgī, brahmans call the Imperishable (*akshara*). It is not coarse, not fine, not short, not long, not glowing (like fire), not adhesive (like water), without shadow and without darkness, without air and without space. without stickiness, (intangible), odourless, tasteless, without

eye, without ear, without voice, without mind, without energy, without breath, without mouth, (without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered), without measure, without inside and without outside.

It consumes nothing soever. No one soever consumes it.

9. Verily, O Gārgī, at the command of that Imperishable, the sun and the moon stand apart. Verily, O Gārgī, at the command of that Imperishable, the earth and the sky stand apart. Verily, O Gārgī, at the command of that Imperishable, the moments, the hours, the days, the nights, the fortnights, the months, the seasons, and the years stand apart. Verily O Gārgī, at the command of that Imperishable, some rivers flow from the snowy mountains to the east, others to the west, in whatever direction each flows. Verily, O Gārgī, at the command of that Imperishable, men praise those who give, the gods are desirous of a sacrificer, and the fathers (are desirous) of the Manes-sacrifice.

10. Verily, O Gārgī, if one performs sacrifices and worship and undergoes austerity in this world for many thousands of years, but without knowing that Imperishable, limited indeed is that (work) of his. Verily, O Gārgī, he who departs from this world without knowing that Imperishable is pitiable. But, O Gārgī, he who departs from this world knowing that Imperishable is a brahman.

11. Verily, O Gārgī, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the un-understood understander. Other than It there is naught that understands. Across this Imperishable, O Gārgī, is space woven, warp and woof."

12. She said: "Venerable brahmans, you may think it a great thing if you escape from this man with (merely) making a bow. Not one of you will surpass him in discussions about brahman."

Thereupon (Gārgi) Vāchaknavī held her peace.

Difficult question

S. Radhakrishnan remarks that Gārgī's is a difficult question. "If Yājñavalkya does not explain it because he thinks it inexplicable, he lays himself open to the charge of non-comprehension, *a-prap-tipatti*. If, on the other hand, he attempts to explain what is inexplicable, he would be guilty of contradiction, *vipratipatti*."

It is clear, then, that Yājñāvalkya could not really silence Gārgī for long. "Although in the preceding dialogues Gārgī had been warned not to ask too many questions lest her head fall off, she persisted and was rewarded with answers to her questions." So why was Gārgī asked to keep silent? Well, she never really did!

The splitting of head is also mentioned in Br. 3.9.26, though here not on account of questions asked *of* Yājñavalkya but asked *by* him. According to Swami Nikhilananda "The gist of the story is that one should not be disrespectful to a knower of Brahman. Its purpose is to teach men right conduct towards knowers of Brahman and to extol self-knowledge."

□ □ □

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Coconut with four eyes

ANNASWAMI ran a coconut nursery. Its good quality coconut seedlings were held in great value.

One day Annaswami got coconut of a rare species at an auction in the Guruvayoor temple. His expert eye at once discerned that it was a good variety. He decided to plant it and raise a seedling. He also decided that he would take the first bunch of coconuts from the tree as an offering to Guruvayoorappan.

The seed sprouted. Annaswami tended it with great care. In the fifth year, the first fruit appeared. It was a memorable day. Annaswami made a milk offering to Guruvayoorappan.

Being the first fruit, a few young coconuts withered but two bunches were sturdy and grew. Annaswami thought he would offer one bunch to Him and use the other for sprouting purposes One night one of the bunches was stolen. Annaswami felt remorseful, perhaps it was his punishment for changing his mind. But he consoled himself that the bunch intended for Him was spared. Of course, it was a very big bunch and had eighteen coconuts.

About a month prior to cutting the bunch, he had made all arrangements to carry the bunch in tact to the temple. None but Kutty Chathan of Cherumannan-gad could carry it. Kutty Chathan was a hefty person, over six feet in height and well built, but he was called junior, because his father, a ninety-year-old man, was also called Chathan.

Annaswami calculated that he himself would bid the coconuts in auction at the temple, and that would mean that he could sprout it with His blessings.

It was at this moment, that Swami's friend (and a distant relative) Venkeechan came on a visit. When he saw the coconuts, he insisted on getting one coconut for himself to plant.

Swami was stunned. 'My, what are you talking? This bunch is for Guruvayoorappan and Guruvayoorappan only. I won't remove a single fruit from the bunch — why no, even if Lord Siva were to come." Swami declared.

Naturally Venkeechan was piqued. "What is so special about your wonderful coconuts? Have they four eyes and horns?"

Annaswami would not tolerate such flippant talk. "They are Guruvayoorappan's coconuts, may be they will have four eyes and horns too. Who knows? Don't argue, my friend."

Venkeechan was relentless. "Let us see."

Annaswami was equally adamant. "So you want to test? Wait, let us see. After offering the bunch to Guruvayoorappan, we will husk one coconut and see. Come to the temple when I offer it."

A bet

Venkeechan foolishly went on. "I take a bet. If your coconuts have four eyes, I shall give you all my wealth."

"Now, now. Don't offer your wealth to me; I have no need of your money."

The two went to the temple together for offering the coconut bunch. Annaswami made the offering. Then with the special permission of the **devaswom** and, in his presence (he too became intrigued when he heard of the bet) one coconut was husked and, lo!, it did have **four** eyes (instead of the usual three) and there was a small shoot looking like a horn. Annaswami broke out in a hymn in praise of the Lord. A large crowd of devotees now gathered to see the wonderful coconut. Venkeechan was humbled and he too prostrated before Annaswami. "There, there! prostrate before the Lord; I am only another mortal like you."

* * *

The coconut was in the store of the temple for a long time. The author, Shri Puthoor Unnikrishnan, remembers to have seen it when he was very young.

□ □ □

Dr. Alexis Carrel, the celebrated French biologist who won the Nobel Prize, was more a humanist than a scientist. The present article is excerpted from his book "Reflections on Life" published posthumously by his daughter Anne Carrel. An Indian edition of the book has been published by Wilco Publishing. House, 33, Ropewalk Lane, Rampart Row, Bombay.

Making Life Richer

DR. ALEXIS CARREL

THE rules of human conduct derive from the basic laws and constitute a guide for the perilous journey on which we are all engaged. To accomplish our destiny, it is not enough merely to guard prudently against road accidents. We must also cover before nightfall the distance assigned to each one of us. We must not ably preserve life but propagate it, we must also increase and strengthen our spiritual forces.

There are no watertight compartments in our inmost nature. Nevertheless, we divide the rules of conduct into three groups; **the discipline of our personal life, the precepts for human relations and the discipline of the transmission of life.**

Of course these are arbitrary divisions; the discipline of personal life, that is the inner life of the organs, the blood and the soul, merges with that of our relation with our parents and neighbours and with the requirements of the propagation of the race. Honesty, truth, love and unselfishness, which condition the highest communal existence, are the expression of a strong and harmonious personality. It is the same with the physical and mental qualities which give an individual the power to hand on life in all its fullness.

Early rule of conduct has two aspects. It opposes certain tendencies and favours certain others. We ought to refuse to follow those ideas, desires and appetite which carry us in the opposite direction to the current of life. We should, by voluntary effort, avoid those faults and actions which are harmful to the conservation of our own life and that of others, to spiritual development and to the propagation of the race.

The inhibition of bad tendencies and the correction of functional disorders are not, however, sufficient. We must also increase the quality, quantity and intensity of our lives. **People become rich, not by saving, but by working and by making the money they have earned work instead of lying idle. Not to hate one's neighbour is good, but to love him is far better. The best way not to grow weaker is to increase one's strength.** The rules of conduct must not only tell us what not to do, but also, and still more imperatively **What to do.**

Like a child lost in a forest, modern man wanders at random in the world he has created. There are no signposts on our road to warn us of forbidden zones. Anyone, without realizing it, may cross that frontier which the very structure of life ordains for our thoughts as well as our deeds, to protect ourselves against this danger, a strict discipline is essential. There are no other ways of avoiding the bogs, the quicksands and the precipices. We need a map and a guide for the dangerous journey of life.

II

What does the principle of the conservation of life demand of us?

First of all it demands that we respect life itself. It is forbidden to man to destroy himself or others. 'Thou shalt not kill' is one of the Ten Commandments. There are many ways of killing. Civilization has presented us with more subtle methods of murder than those of our barbaric ancestors and those of the gangsters who flourish today in our towns.

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The profiteer who sends up the price of necessities, the financier who cheats poor people of their savings, the industrialist who does not protect his workmen against poisonous substances are all murderers. Murderers, too, are the makers of harmful liquor and the wine growers who conspire with politicians to increase the consumption of drink; the sellers of dangerous drugs; the man who encourages his friend to drink, the employer who forces his workers to work and live in conditions disastrous to their bodies and minds.

It is forbidden not only to destroy life but to hinder it, to stifle it, to make it wretched and to impair its quality. This precept is infringed daily by parents whose egoism, ignorance and laziness deprive their children of moral and physiological education; by husbands who ill-treat or abandon their wives or who exhaust them by too frequent pregnancies; by wives whose bad temper, slovenliness and disorderliness make their husbands' daily life intolerable. It is also infringed by pedagogues who overload the young with a sterile and wearisome curriculum; by children who torture their parents by their ingratitude and spitefulness. All these acts are embryonic forms of murder.

There are many other ways of doing violence to people's lives. Incessant mockery and back-biting; sly slandering, hate, contempt — all these deeply wound their victims, destroy their peace of mind and often permanently lessen the value of life for them. Though modern society underestimates the gravity of such offences, they are just as odious as stabbing one's brother in the back.

The principle of preserving life discountenances suicide as much as murder. It condemns not only the brutal destruction of the self, but all those thoughts, act and habits which tend to lower our vitality, to disturb the balance of our nervous systems or our minds, to cause disease or to diminish the quality and length of our lives.

Pride and anger, for example, are harmful because they derange mental and nervous balance and falsify judgment. Egoism, avarice and envy contract the personality, obscure the moral sense and dwarf the intelligence.

Sloth prevents the development of our inherited powers and brings ignorance, disorder and misery in its train. It is, together with intemperance, the principal enemy of modern man. Both are a form of protracted suicide.

Decline of nations

It is to these vices that the great nations partly owe their decline. In the years before the war they were the greatest consumers of alcoholic drink in the world. Alcoholism, nicotine poisoning, sexual excesses, the drug habit, mental dissipation and low morals all constitute extremely dangerous breaches of the law of self-preservation. These vices weaken the individual and mark him with a special stamp.

The young Frenchman of the defeat, — rude, slovenly, unshaven slouching about with his hands in his pockets and a cigarette in the corner of his mouth, was all too representative of the anaemic barbarism on which the France of those years prided herself. She had destroyed her own ability and strength. Her fate was inevitable, for she had committed the unforgivable sin.

Nature annihilates those who abandon themselves. Suicide often takes a subtle and pleasant form such as abundance of food, soft living, complete economic security and absence of responsibility.

No one realised the dangers of the comfort France enjoyed in the years before the World War. Neither did they realize the dangers of the excessive eating and drinking to which everyone was addicted from infancy to old age. To have a safe position, exempt from responsibility, in some government department seemed to most people highly desirable. Yet this sort of existence is as dangerous as the drug habit both for the individual and the nation.

There are also habits, apparently almost innocuous, which nevertheless diminish vital power. Such negative attitudes of mind as self-pity, jealousy, the habit of criticizing everyone and everything, unconstructive pessimism, react on the sympathetic nervous system and the endocrine glands. They can thus originate functional and even organic disorders.

In the Middle Ages the Church considered **acedia** (or apathy) as sinful. On the same grounds as it forbids suicide, the principle of conserving life forbids any thoughts and moral attitudes which weaken our organs and our nervous systems.

III

To preserve life, it is not enough to refrain from destroying it. We must also make it wider, deeper, bolder and more joyful.

Strength is the only thing which allows man to rise higher. In the eyes of nature, it is the supreme virtue while weakness is the worst vice. The weak are destined to perish, for life loves only the strong.

Strength and harmony

The strength we need does not resemble the muscular strength of the athlete, the moral strength of the ascetic or the intellectual strength of the philosopher and the scientist.

It comprises stamina, harmony and suppleness of muscles, organs and mind along with the capacity to bear fatigue, hunger, sorrow and anxiety. It is the will to hope and to act; the solidarity of the body and soul which does not admit the possibility of defeat; the joy which permeates our whole being.

How can we acquire this strength? The only way is by patient, dogged, daily effort, unconscious effort on the part of the heart, the glands and all the anatomical system; conscious effort on the part of the will, the intelligence and the muscles.

One must learn little by little, by exercises repeated every day, to establish order in one's life, to accept one's self-imposed discipline and to be one's own master. One must also train one-

self, by small and frequent efforts, to dominate one's feelings, one's nervousness, pride, laziness, weariness and suffering. Such an apprenticeship is indispensable to any civilized person; the basic error of modern teaching is to have neglected it.

The rules to follow are many, but simple. They consist in leading our daily life as the structure of our body and mind demands. We must learn to endure heat, cold and fatigue; to walk, run and climb in all extremes of weather. We must also avoid as much as possible the artificial atmosphere of offices, flats and motor-cars. In the choice of the quantity of food we eat ought to follow modern principles of nutrition. We should sleep neither too much nor too little and in a quiet atmosphere.

We should specialize in the work to which we are physically and mentally capable of adapting ourselves and do it as best we can. We should rest and amuse ourselves in such a way that rest and amusement do not become an additional fatigue or a total waste of time. We should avoid the exhibitionism of official sports but we should practise every day such exercises as those recommended by Hebert, which simultaneously develop organs, bones and muscles. We should also accomplish daily, outside of our professional work, some definite task of an intellectual, aesthetic, moral or religious nature. **Those who have the courage to order their existence thus will be magnificently rewarded. Life will give herself to them, as she gave herself to the inhabitants of ancient Greece, in her full strength and beauty.**

The history of animals and men shows that the weak have no rights, not even the right to live on the land of their forefathers.

Nature has no pity for alcoholics or for those who are lazy or feeble-minded. She favours those who are sober, alert, intelligent and enthusiastic; most of all, those who have the courage to take risks and who possess the will to succeed. She smiles on those who are ready to live hard and dangerously. Whoever refuses to take risks pays the penalty of loss of life in one form or another. □ □ □

> *A political victory, the recovery of your sick, or the return of your absent friend, or some other favourable event, raises your spirits and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.*
>
> —Emerson

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MYSTICISM
WHAT IT IS

DR. SISIRKUMAR GHOSE

MYSTICISM has its own image of man and human destiny. Perhaps the best definition of man is that he is the possible. An exciting, inevitable awakening or self-discovery, mysticism, still in via, spells his second birth; the outer apparent man has to become the inner real man. To affirm himself is no doubt man's first business, but also to evolve and finally to exceed himself is part of the law of his being and becoming. This urge towards self-exceeding is not likely to die out of the race wholly or ever.

Instead of accusing the mystics of being drop-outs and escapists, it might be fairer to say that in breaking the illusions of the cave-dwellers they have been more responsible to the reality and the race. In the alchemy of awareness they have been the true scientists of catharsis and conversion, the piercing of the planes, which is another name for the ascent of man. The only radical thinkers, they alone go to the root of the matter, beyond the various shaky schemes of mundane perfection, swaying between the worship of the fatted calf and the horror of organization man. Of course, in the evolution of consciousness, mysticism itself has to come of age and shed some of its individual and other-worldly emphasis.

A quest for a hidden truth, in which all men can engage but few do, mysticism calls for an effort to understand, if not to co-operate. Union with the divine or the sacred for its goal, the mystical pointer to a non-physical element in man and the universe has the support of continuing experience or hypothesis. A breakthrough to the next higher development of man, the maturer forms of mysticism satisfy the claims of rationality, ecstasy, righteousness and a sense of the More. Without it a whole dimension of awareness would be missing and serious psychic disturbances predicted. Is not the malaise of the modern largely due to a neglect of transcendentals?

Not an elite mode of escape or religion without thought, mysticism is perhaps the only authentic life based on knowledge of

THE GOLDEN HUE

The mystic will always prefer not to speak of the way of mysticism. To him, it is an ineffable experience. It is also a highly individual experience. No two mystics are likely to have reacted in the same way to the moment of truth when it took hold of them and laid them in thrall.

It was the splendour of a thousand suns that enveloped all. Arjuna could only bow before the 'Virat swaroopa.' He is filled with awe as his awareness expands suddenly to breaking point.

अनादिमध्यान्तमनन्तवीर्यमनंतबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ।
नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रं
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ।

The three alvars, crowding a small hallway on a squally night, revelled in the beauty of the benign vision granted them. "I saw loveliness. I saw the golden hue. I saw the diadem and the sparkling jewels. I saw the Chakra spitting fire. I saw the milk-white conch......"

What cannot ever be described adequately is often likely to be mistrusted, misunderstood by those who have not tasted of it. The path of the mystic has still to be interpreted for those who may like to know more about it. Here is an eloquent defence from Prof. Sisir Kumar Ghose. "Mysticism: What it is" forms chapter IV in his book of essays, Lost Dimensions (New Delhi, Biblia Impex, 2/18 Ansari Road, New Delhi 110 002. Price Rs. 80). "Not what you have," he writes, "but what you do not have defines you best... The turning of the mystery into a problem, the sacred into profane, spans the history of a loss, the lost dimension of myth, symbol and their timeless telos."

In his concluding chapter XXI, "The return of the gods," which is a book review, Prof. Ghose writes: "To an age eroded of faith both in God and man, the relevance [of the arcane psychology and the deep rationale of meditation] apparently hopeless and esoteric, should not be missed ... The modern times may have exiled the mantra, its theory and practice. A wiser tomorrow ... may open its arms to the lost heritage, the thoughts and realities of a pre-historic, undying wisdom. Is not the return of the Gods the answer to the ruins of Reality, the double crisis of civilization and evolution, a panorama of futility and frustration?"

The book is a moving testimony to a way of life and a world of values which forms a part of mankind's heritage that should not be overlooked in an age when materialism appears to be all-conquering.

the most adequate kind. Only it cannot be wholly expressed in words. At once praxis and gnosis, it reaches out to, as it also recognizes, the mystery and meaning of amphibian man. Described as personal religion raised to the higher power, the Establishment and mysticism do not get along too well. While for the most part validating religion, mysticism also transcends it; more free, it escapes the fetters of dogma, authority and organization.

Soul of the holy

Within man is the soul of the holy. And the sacred is really a personified society. Rudolf Otto underlined the sense of the holy as a distinctive category of the religious or mystical apprehension. It is the 'otherwise'—if not 'wholly other' — of the sacred that preserves the autonomy of the Absolute. Now and then the mystics have made claims of an unqualified union or communion with the deity or the Nothingness that is also the All; but generally a safe distance has been maintained between 'here' and 'yonder'. Else a hue and cry of heresy has been raised.

Some religions, especially the Semitic, look upon pantheism with disfavour. But the Vedantic view, which insists upon the human-divine identity, is not exactly pantheism. All traditions have not been so liberal and some had to pay dearly for their truer conviction. To Calvin's double-edged query: "The Devil also must be God, substantially?" the unsuspecting Servetus had answered smilingly: "Do you doubt that?" The opinion cost him his life. The same fate was meted out to Mansur al-Hallaj for declaring what was not to be declared: **Ana'l Haqq** (I am the Truth). Whatever the theologians and the keepers of social morality might say, the experience of union, even unity, is undeniable. Mahmud Shahistari was not inventing when he said: "In God there is no duality. In that presence 'I' and 'we' and 'you' and He become one. Since in the unity there is no distinction, the Quest and the Way and the Seeker become one."

Look within

The real presence of the sacred, 'mysterium tremendum et fascinans', mystery that repels and attracts, cannot be denied. By opting for the profane, the secular modern mind has unquestionably deprived itself, virtually created its own wasteland. Simply, the modern mind has exiled from its scheme two essential things: God or the Eternal and spirituality or the God-state. The mystic view, truer to heaven and home, is more sane and inclusive. As Plato held, the divine was the head and root of man. To which the Vedas might add that the root is within or above. Unlike the natural sciences, which look only below and around, mysticism or spirituality dares to look above and within. Man has need of both; the knowledge of things as of self.

Mysticism shares common areas with magic, prayer, worship, science and metaphysics. It is based on the magical view of life, but though powers are known to exist, the true mystic has little interest in being a miracle man. Prayer and worship often form part — without being the essence — of the mystical complex. As for science, it is certainly verified knowledge, But since it is the science of the self, that determines the aim as well as the method. Mysticism may take the help of metaphysics or theology but the help is not indispensable.

Unifying Love

Mysticism has been variously defined. 'A consciousness of the beyond' should be generally acceptable, though this leaves out the nature of the beyond undefined. Man's denial of the Beyond is a denial of himself. Some have objected to the word 'mysticism' and would prefer 'enlightenment' or illumination. Others have pointed to similarities between prophetic religion, shamanism and mysticism. Similarities, not identities. Prophetic religions are generally action-oriented and have little or no inwardness. Shamanism, with its passion for the para-normal, communicates with words other than quotidien; but the content and practice of mysticism are different.

The higher forms of mysticism are distinguished by a loss of the separative consciousness: 'Thou are That', "The knower and the known are one, God and I are one in knowledge." We may call it a third kind of knowledge, the two other being sense knowledge and knowledge by inference. This, by contrast, is knowledge by identity. But the abstract, intolerant intellect may miss the quality of love inherent in popular — but for that matter not lacking in profundity — or devotional forms of approach and experience, "a stretching out of the soul through an urge of love, an experimental knowledge of God through unifying love."

Obviously mystical experience has a wide spectrum. 'Quot homines tot sententiae.' The Indian classification of knowledge (jnana), works (karma) and devotion (bhakti) is simple but basic. Each has its own field of operation and effectiveness; each also tends to be exclusive. At its highest, by suppressing the contents of the empirical consciousness, the way of knowledge moves towards an encounter with the naked All, the One without a second, the Fourth. As the Mandukya upanishad puts it: "The Fourth, say the wise, is not knowledge of the senses, nor yet inferential knowledge. Beyond the senses, beyond the understanding, beyond all expressions is the Fourth. It is pure unitary consciousness wherein (all) awareness of the world and multiplicity is completely obliterated." By general consensus this is a borderland situation, the 'ultima Thule' of human consciousness.

Intuitive experience

This is when and how "the perishable puts on the imperishable." Here, perhaps, in the uncaused Cause, is the only guarantee of meaning, though not in an all-too-human sense. The feeling is not unknown to the scientists, for some of them have confessed to the peak experience. The biologist, Ludwig von Bertalanffy finds no necessary opposition between the rational way of thinking and the intuitive experience. "In moments of scientific discovery I have an intuitive insight into a grand design." Without doing violence to reason, the dichotomy between science and mysticism may and ought to be healed.

Perhaps other dichotomies as well. For instance, the equation between mysticism and monasticism, the ascetic tendency to deny the world to find its reality, the open or implied denigration of life and matter. But if, as Sri Aurobindo holds, "All life is Yoga," the secret of the solution is yet to seek. The maturer forms of mysticism suggest not only an ascent but an integration.

Use of drugs

The modern craze for instant vision through drugs is not likely to provide that. These pharmacological means for inducing visionary experiences are not new, except that they are now being manufactured by the irresponsible for the ignorant. Patanjali, an ancient master of Yoga, mentions 'ausadhi', the Tantrics speak of wine; the Greek Mysteries used sedatives and stimulants for its initiates. As for the 'trips' that follow the use of mescalin, LSD, cannabis indica and hashish, these are mainly extravertive, call for no discipline and do not achieve a permanent change in the personality. However intense and colourful, it is but a downward transcendence. The after-effects can be risky. Such transcendence without tears, the parody may prove to be a costly way of getting something for nothing. This cannot be the path to self-knowledge; indulgence is not the way to insight, to be "one'd with God," — as **The Cloud of Unknowing** puts it. This identity is mysticism's final goal, a conscious return to the Root or Source. A sacral experience, it has its stages, what is called the Mystic Way. The journey to which man is called has been variously described: 'Lead me from the unreal to the Real, from darkness to Light, from death to Immortality." The old prayer is for ever.

As this prayer will show, there are psychological and semantic hurdles in the passage from what is to what is not. Degrees of reality are taken for granted. How does not one pierce the planes? The mystic world is riddled with paradoxes. The clash of categories can easily shatter logic, all the same it has the support of age-long experience. Though mysticism operates in an historical context, of here and now, it also readily reveals a timeless stance, beyond history. The Eternal now releases us from the temporal tyranny, virtually from the limits of causation. The results of this release, if real, can be incalculable.

Spiritual anguish

As a cure for the provincialism of the spirit, subtle and crude, there is nothing like mysticism. The true mystic, of whatever denomination, or no denomination, is a cosmopolitan. He was global before the phrase came into use. The teaching is universal, whatever its origins. The essential unity of mystical experience does not mean a disappearance of diversities, or minute particulars, but that only the universal has a survival value.

The apotheosized field is the mystic's discovery and his real service to the life of the race. The wounds of separation will heal by no other means. As Thomas Merton saw it, the spiritual anguish of man has no cure but mysticism. Here is the only Reality-therapy that will endure, the truth that liberates.

Simply, the mystic is the sane or mature person. Though he will not allow anything, any inferior attachment, to come between him and the Real, he does not abjure all relations or responsibilities. Indeed, by his example he generates a set of altered relations and responsibilities which the enlightened reason cannot but endorse. The Way of the Cross and the Bodhisattva remain the highest achievements of a civilized consciousness. It will be suicidal to deny or ignore its value or reality. Mystical values may be difficult but not worthless. The highest of these is the birth of the psyche which, as Emerson pointed out, is the most important event in the life of Everyman. This altered state of awareness easily spreads out to include all things, bird and beast and man, all that exists, all that appears as the other. A solitary salvation satisfies neither the head nor the heart.

Nothing is trivial

But the mystical is not all sweetness and light. Not always or altogether euphoric, the numinous has its dark side, the nether worlds not unknown to ancient explorers. Its amoral undertone, beyond good and evil, has a touch of the Absurd and the ominous. In that vast Ocean of Lila, as Sri Ramakrishna might say, our little doll of ego, logic and grammar can but melt and lose itself. Before such images as Kali and Rudra, finitude collapses, the insulated universe is besieged by a ghostly frenzy which all may not be able to cope with unaided. Reality is an ordeal and wisdom a pearl of great price. The blood-curdling Tibetan rituals and iconography can cause trauma in the unprepared soul. Such works of art as the Sphinx, Sung paintings, Gothic cathedrals, Hindu temples, or Missa Solemnis, have been accredited conductors of the numinous. In fact, in the mystical universe nothing is trivial, everything can become a symbol pointing to the beyond; else there is a meeting of levels.

In that inner exploration, of tense encounter, there are moments when it becomes hard to distinguish being from its opposite. 'Unio mystica' may seem to be but another name for 'nirvana' or 'fana', both popularly equated with extinction. Assured of the deep secret of self-finding through self-loss, the mystics have heard the inner voice aright: "Annihilate yourself gloriously and joyously in Me, and in Me you shall find yourself; so long as you do not realize your nothingness, you will never reach the delights of immortality." From this arises the hope and justification of the alchemists: transmutation, a conversion or transformation of personality, in the image of God. Ideally, for the mystic, "the integrated quality of the cosmos itself is a hierophany." Deification, part of the dialectics of the sacred, is fundamental to orthodox Christendom as to Buddhism: Buddhas ye shall all become'.

II

The Way of Return

Mysticism is flanked by a semantic or communication hazard. The liberties and extravagances of the language of the mystics derive from the logical impossibility of having to describe the events or realities of one order in terms of another. Nicolas of Cusa, theorist of 'coincidentia oppositorum' (union of opposites), firmly asserted that the walls of Paradise were built with paradoxes. God, held Heraclitus, was day and night, summer and winter, war and peace, hunger and satiety.. Dionysius the Aeropagite advised the seekers to "strip off all questions in order that we may attain a naked knowledge of that Unknowing and that we may begin to see the super-essential Darkness which is hidden by the light that is in existent things." This is obviously not a common experience, ordinary knowledge or consciousness.

How shall we know the 'jivanamukta', the free spirit? Again, how best may we render the Bodhisattva's simple Zen-like laughter that dissolves all logical distinctions as 'empty?' Yet whole cultures have been based on these insights or assumptions.

True transcendence transfigures, a secret yet to learn. "God possesses all the attributes to the universe, being the universal Cause yet in a stricter sense He does not possess them, since He transcends them all." How to regain the lost secret is a seminal, all-important question for the awakened soul, a question which contemporary culture has tried its best to avoid. The one-dimensional society is easily explained, if not condoned.

Feminine Soul

Luckily, there are teachers, prophets, incarnations, to act as guides to the perplexed. The avatars' rationale is not hard to guess; God became man in order that man might become God. The God-man syndrome is the source of an abundant symbology. Since the soul is feminine, erotic or marriage symbolism should not surprise. The parallels between the Song of Solomon and the 'lilas' of Radha and Krishna come to the mind. It is elementary knowledge that the 'Bridegroom Word' is but the soul's return to the Lord of her seeking. The charge of obscenity has been loudest against the Tantras; for the pure in heart a different interpretation is, however, possible.

Another universal symbol has been that of the journey. The Mystic Way, 'adhvara yajna,' the pilgrim sacrifice, to use the Vedic phrase, has been known as the Way of Return. According to Paracelsus, having lost the paradise of his soul, man is a wanderer ever. In his **Conference of the Birds,** Attar has described the seven valleys en route to the King's hidden palace; the valleys of quest, love, knowledge, detachment, unity, amazement and, finally, annihilation. As the 'Plenum-Void' paradox will show, in the mystic dictionary annihilation equates amplitude or fulfilment. For 'homo symbolicus' mysticism is an encyclopaedia of equations and correspondences, that partly reveal and partly conceal.

Science of Self

Mysticism's strength is clearly the strength of its psychology in the original sense of the word. It is better to call it autology, the science of the self. The difference between the old and the new psychology has been well brought out by Ouspensky: "Never in history has psychology stood at so low a level, lost all touch with the origin and meaning, perhaps the oldest science and unfortunately, in its most essential features, a forgotten science, the science of his possible evolution." Mysticism is the art and science of human becoming, his possible evolution.

It is only by its failure to distinguish between the abnormal and the super-normal that naturalistic science schools could dismiss mystical experience 'en tout cas.' For the positivist, secure in his self-assurance, mystical phenomenon is at best a religious sport. But as Rufus Jones has pointed out, as twentieth-century man knows it, psychology is empirical and possesses no ladder by which it can transcend the empirical order.

The mystics have, rather, **are** the ladder, they have entire and varied disciplines for moving from one plane to the other. There is a science of the inner, no less than a science of the outer. If man is a bridge, the mystics are its engineers. Walter Hilton speaks of the Ladder of Perfection. The possibility of ranges of consciousness without thought is one of the basic premises of yoga and mysticism. It is an experiential refutation of the Cartesian dogma, 'cogito, ergo sum' (I think, therefore, I am). Being can exist without 'cogito', or 'ratio'. There can be a direct awareness of things where the self is its own evidence.

A Higher Destiny

Outlasting fashions in thought, the evidence has by no means ceased. Admittedly difficult, raids on the inarticulate continue. Though expressions of the ineffable are bound to be conditioned and localized in terms of the milieu to which one belongs there is a surprising consensus. These "people of the hidden" have a code of their own which sets them apart and makes for a kinship, a society beyond society. Here are creatures of circumstances who claim, from beyond history, a higher destiny. The mystic belongs to the Family of Man, and more than man, he has his comrades and is at home everywhere and nowhere. He alone has truly conquered alienation and looked into the heart of the human situation.

The present trends strongly suggest a dialogue between the men of the world, especially the scientists, and the men of spirit. The tendency of the times moves towards the oecumenism or ocean of tomorrow, towards a sane, pluralistic society. The convergence comes out strikingly in the works of Teilhard de Chardin and Sri Aurobindo, who have given a new turn to a great tradition. Both speak of an evolution of consciousness, do not consider organized religion as enough, are vitally concerned with collective salvation, a divine milieu. If the optimism is justified, they are indeed evangels of a new dispensation.

To modern mystics, evolution is not ended. Pointing to a scale of senses, being and levels of the mind, some yet to be activised, mysticism provides a hope for men before which other forms of idealism, including short-term and pseudo-revolutions, are as nothing. With its abiding sense of the More and founded on psychological possibilities, mysticism may be the prelude to a sane society. It is a challenge rather than a comfort, an adventure than a hide-out.

Conformity is not enough

The challenge is not for the well-adjusted and the other-oriented, the fixer and the climber, the dead souls for whom a life of sensations and conformity is enough. Some degree of maladjustment seems almost a prior condition. No wonder the mystics have been looked upon as great Outsiders, at best marginal men. That there should be a lunatic fringe among the brotherhood is not hard to understand. To opt for it one must have a call for holy living. He who seeks the Divine must consecrate himself to God and God alone. In no age is the number large.

For such people, in quest of Self, God and meaning, the problem of communication is obvious. What shall they communicate and to whom? Speaking of that country, "the country of the soul," to those who live contentedly in this can never be easy. It is revealing that after he had been blessed with a spiritual experience, St. Thomas Aquinas had said: "I have seen that which makes all that I have written and taught look small. My writing days are over." This from the author of **Summa Theologica** is not without its lesson. Even he would not or could not speak of "That." Mystical revelation is to no doubt solo, of a single or singular person. But could it not also be a redemption of both solitude and society? As Jacob Boehme said, in the mystic experience the world is not destroyed but re-made. Because of a persistent, exaggerated, other-worldly stress, the mystic has generally been treated, not unnaturally, as one who has undergone a deliberate civil death. But this is not and cannot be the whole truth.

Action is not of one kind. The contemplative has a right to choose his own. "Sitting quietly, doing nothing," (wu-wei) the contemplative does something that nobody else can. He keeps the channels open, actualises possibilities of existence, represents attitudes and principles of charity, detachment and dedication which should govern interpersonal relations between men and nations. Only so can our "estranged faces" regain the serenity and at-homeness that should be the normal state of man. Not to learn from their life and example is to condemn ourselves as unteachable.

A Third Force

Mysticism is not unexamined life and we should be able to see its relevance to the human situation, especially to the crisis today. Mysticism proves the individual's capacity to rise above the conditioning factors of nature, nurture and history, to achieve a third force which, if we only know how, might change the basis and contour of our collective life. To say that it has not been a success so far is not enough. If the attempt has not succeeded, the incapacity or defection of the majority might be the main reason of the failure. Those who seem to be weak in history may finally shape it, because they are bound to the eternal order. "In Time they wait for the Eternal's hour."

Man's ultimate concern, mysticism proposes a revolution from above and by consciousness, 'cetasa'. Without its aid futurology can only be a fantasy or an exercise in unqualified manipulation. To say, "Technology is the grammar of the future" is dangerous nonsense. Technique and transcendence must learn to work together. That would be the beginning of the Total Man and Totality-thinking. And the individuals who will most help humunaity in the hour of crisis are those who recognise a willed change from within as a step to a total change in our relationship with reality, the harmony of the whole. A Kingdom of Heaven within and a City of God without, the just society, remains one of mysticism's final gifts. Because he has acquired reason and still more because he has indulged his power of imagination and intuition, man is able to conceive of an existence higher than his own. It is to this dream and quest that he gives his final loyalty. His idea of God and Heaven is really a dream of his own perfection. An abiding and evolving truth, it is destined to fill a place in the future systems of thought, experience and aspiration. In the core of darkness the mystics have dug wells of light; let us drink of it and be whole. □□□

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both and lays on a third, heavier perhaps than either, but all is so wisely measured to our strength that the bruised reed is never broken. We do not look at our trials in this continuous and successive view. Each one is sent to teach us something and, altogether, they have a lesson which is beyond the power of any to teach alone. —H. E. Manning

A VOICE FROM THE PAST

PRABHAKAR B. RAWAL

THERE was a small, dilapidated Siva temple on the outskirts of Satyakama's village near Rajkot in Saurashtra. A large pippal tree stood in its open yard. By its side, were two ramshackle rooms, a resting place for pilgrims. These rooms were swept clean and the earthen pots in them filled with fresh water by the family members of the pujari, who himself lived in the village, whenever some wandering sadhu sought shelter in this village.

A swami had been staying there for some days on one occasion. As was Satyakama's wont, he soon got acquainted with him and invited him to dinner to his place quite a few times.

In spite of his reticence, the swami had a strange appeal to the devout people of the village and this had roused Satyakama's curiosity. Satyakama was a deeply religious man of about 30, serving in the village school.

After about a month, the swami began to talk of leaving. Satyakama went to him late in an evening. The swami appeared to be about 70. His head was clean-shaven and his forehead was smeared with ashes and sandalwood tilak. The expression on his wrinkled face was that of tranquillity. However, clouds of restlessness casually flitted across. His eyes were full of melancholy. A saffron robe covered his body. His wooden slippers were lying by.

A small hurricane lamp hung from the rafters. The world outside was sunk in darkness. The tree leaves rustled as some breeze passed.

Suddenly, the swami looked piercingly at Satyakama and asked, "Why do you want to know about my previous life? We sannyasins generally never speak about it to anybody."

A little later, the swami got up abruptly — he was tall and lanky — and from his saffron-coloured satchel hanging nearby on a big wooden peg, he took out a small half-torn note-book.

In a feeble voice and looking distractedly away from Satyakama he said: "I had had no time to write it all down and I am not formally educated. There is only one incident around which my life rotates and that I have tried to put down here very briefly. Not a single soul knows about it up till now. Any way, it does not matter. My days on this earth may soon come to an end and this diary will no longer be of any use to me ....;" he broke off and handed the note book to Satyakama.

Satyakama went home and opened the notebook. The swami's handwriting was far from legible. Besides this, the notebook was full of scratches, erasures and over-writing. The ink had faded and the pages had turned yellowish. In a matter-of-fact, unliterary style, the swami had written down the memoirs of his life. There was a lot of beating about the bush in between, but Satyakama stripped these and began reading.

"An orphan at the age of six, I hardly remember my parents. Gopalji sheth, the only big grain merchant of our village, took pity on me and adopted me almost as his son. When I was about 20, he got me married to his brother-in-law's daughter.

"Those were the days when railways had not reached all the parts of India. Gopalji sheth was growing old and he wanted me to get acquainted with all his business contacts in different parts of the country. He decided to undertake a business tour cum pilgrimage and took me with him. We travelled on foot, cart, on horse-back and in trains as necessary.

"At Varanasi, we put up in a small inn and went to the Ganga for a bath. I had about Rs. 50,000 with me -- collected as our dues from various **adatiyas.** It was still dark and there was nobody on the river bank. The vast Ganga was flowing in front of us. Some small boats were seen in the hazy distance. The temple bells had started ringing.

"Suddenly Satan possessed me. I caught hold of Gopalji sheth and tried to strangle him — and then pushed him down from a small precipice.

"Gopalji sheth struggled for a while. He looked at me with wide unbelieving eyes. I have never been able to forget those looks. The waters soon covered him and he was drowned.

"Horror filled my heart at first. But strangely nothing happened to me and I got over my fear.

"I returned home alone after a few days and explained away Gopalji sheth's drowning as an accident. So consummate was my hypocrisy that surprisingly nobody doubted me.

"Gomatiben, Gopalji sheth's widow, soon passed away and I was left in full possession of Gopalji's business and property. I secretly chuckled at my roguery and wondered if there really was God at all, as was alleged by the wiseacres.

"And then, if all this was not enough, a son was born to us after many years of married life. My joy knew no bounds. About twenty more years rolled by. My son grew up. With careful upbringing and proper education, he turned out to be quite a good-looking young man of promise.

"Suddenly lightning struck our household. My son fell ill mysteriously and was confined to bed. I spent my whole fortune on him, but he continued to sink day by day.

"I vividly remember my last talk with him. It was evening and the orange-coloured sun was about to sink in the west. I went near the young man's bed and stooped to see if he was asleep. He opened his eyes languidly, heaved a deep sigh and exclaimed, 'Father, is it you?'

"To my astonishment, my son began to smile incomprehensibly — a soft smile, which was almost weird.

" 'I do feel like resting, Father. Sleep is overtaking me and I feel I shall never awake from that. Our accounts are now almost settled and I must leave now. I am afraid this is my last day on this earth. . . .'

" 'Do not say, so, my dear son, You have no idea of the anguish in my heart. . .'

" 'A little while ago, I thought I was sleeping. I saw a dream in those few minutes . . . . or perhaps it was a hallucination? But how dreadful it was . . .!'

" 'Do not try to recall it. You need rest. I won't allow you to talk any more . . .'

" 'This is my last exertion, Father. Do not stop me now. Today's sun has gone down. Before it rises again in the east, I must

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unburden myself. I was telling you about my dream. I saw my previous birth and found out many of the relatives of my earlier incarnation.'

"An arrow pierced me. I could not recognize the strange shimmer in my son's eyes. Suddenly my son got up in his bed and started speaking as if he were no longer himself but possessed by someone else. But his voice! whose voice did it remind me of? It was a known, familiar voice heard many years ago.

"I began to perspire profusely. Did it not sound like Gopalji sheth's heard again over a period of 25 years?'

" 'Do you know me? I am not your son; nor are you my father. This is no delirium. In fact I may be coming out of one. My mind is very clear now.'

"My son jumped out of my bed, took me by my shoulders, looked deep into my eyes and spoke: 'Twenty-five years have passed and you have forgotten me . . . Don't you really recognize me? I am Gopalji.'

" 'How much I had loved and reiled on you! But you only killed me in return . . . I feel avenged now. I have made you spend on me almost all that you ever took from me. I have paid you back in your own coin . . . I am at peace . . . I am Gopalji, reborn as your son in this life . . . For the small amount that you still owe me, we might meet again . . .'

"By about midnight, he was dead.

"This was the turning point in my life. Soon I lost all interest in worldly pursuits. I became a sannyasin. I am still haunted by nightmares. Sometimes I see the blank, cotton-white eyes of some drowning man. Sometimes I see a dead body getting up and pointing at me with an accusing finger. I want to run away from it all. I do not know if I shall ever be pardoned . . ."

When Satyakama had finished reading, it was early dawn. Satyakama went to return the diary later in the morning. The swami was not to be found. He had left for some unknown destination. □ □ □

Knowledge is not something to be packed away in some corner of our brain, but what enters into our being, colours our emotion, haunts our soul, and is as close to us as life itself.

—Dr. Sarvepalli Radhakrishnan

E. M. Forster had the courage to look at relationships between cultures in a manner different from what was then fashionable. "We don't intend to be pleasant, we've something more important to do," was the approach of the colonial official to lesser breeds without the law. To Forster, living together in amity was the great requisite.

E. M. FORSTER

Apostle of Tolerance

DR. M. N. PANDIA

HE wrote his first novel at 24 and his last at 45. Thereafter, despite growing popularity and rising esteem, he declined to be drawn into the vortex of writing fiction. He dwelt on unpleasant aspects of human conduct and with a courage and a truth, rare at any time, looked beyond his age and far ahead into the future.

With the authorship of five novels (**Maurice,** his sixth, being posthumously published in 1971) and books on travel, politics, literary criticism, short stories and a biography or two, Edward Morgan Forster (1879-1971) not only won honours from universities and learned societies, but came to be regarded as a mature thinker whose guidance and direction were treated with great regard. This may sound unusual and perhaps, it was so; but then behind this admiration lay his sincerity and his dream of a world based on higher values and better dealings between man and man. That is why, though his voice belonged to the middle years of this century, when it was loud and bold, its echoes are still heard. What he said has a relevance today as much as it had when his words issued live from his rich mind and his feeling heart.

What he stood for was a world of 'tolerance, good temper, and sympathy", a world where not convention, not confrontation but compassion and sincerity of the heart were in prominence; where class barriers and

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snobbery paled into insignificance. Even to day, these remain ideals and hence it is that Forster's message has urgent bearing on our lives and our ways. Though first pronounced over half a century ago, the sentiments expressed in **A passage to India** (1924) prophetically stressing the need for "personal relationships and the feeling heart," have undiminished significance today.

"One touch of regret, not the canny substitute but the true regret from the heart — would have made him (Ronnie Heaslop, a city magistrate) a different man and the British empire a different institution".

"I distrust great men"

This criticism involves a comment on the whole ethos, one far transcending the comparatively local manifestations of "imperial relations." It is a protest of the humanist, solicitous for a fellow-feeling, where social and political subjection has no place, against the divisive implications of the will to power and of that intellectual hatred which is the worst. He had said once, "I distrust Great Men . . . I believe in aristocracy, though not an aristocracy of power based upon rank and influence, but an aristocracy of the sensitive, the considerate, and the plucky. They represent the true human tradition the one beautiful victory of our queer race over cruelty and chaos."

His novel, **A passage to India**, associated with his two visits to this country and his friends here, deals **inter alia** with the race prejudice which hurt Indians (like Dr. Aziz) who became on that account innocent victims of unmerited suffering. This theme and the inability of man to weld different cultures into a harmonious whole, we find in **Where angels fear to tread** and other novels of his. The conflict here is between English and Italian traditions of culture and it is pointed out how human ingenuity is unable "to connect". Mr. Herriton's daughter-in-law, Lilia, after being widowed, visits Italy and falls in love with a dentist's son, (not even "Italian nobility"!) The shades of Sawston are thereby "polluted" (One can imagine Lady Catherine de Burgh's fears of a similar kind about Pemberley in **Pride and Prejudice**) and efforts are made to stop its natural culmination. Her brother-in-law and Mrs. Herrington cannot respond favourably to pleas regarding the bridging of class and culture barriers, nor to purely human appeals, and suffering, therefore, becomes inevitable.

In Florence

In another novel, **A room with a view,** Lucy Honeychurch is shocked by the offer, generously made and in all innocence, in Italy, by a stranger, at Florentine **pension**, to exchange their apart-

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ments to suit her convenience, to enable her to have a better view from their windows. The offer is accepted and this leads to their getting acquainted and ultimately to her breaking her engagement to Cecil Vyse, "an intellectual but a prig!" — one marching to his destiny by catchwords.

Life is a Precarious Business

Lucy has obtained a new outlook on the world here in Italy where there is love, beauty, passion, even violence not met with in her native Sawston. She cannot any longer accept the old conventions of her class, swayed as she is by newly-born instincts and desires; the past goes out of her existence, as if it had never been, with the symbolic fall of the blood-stained prints purchased in the loggia of Piazza della signoria. Ultimately she marries George Emerson but in doing so she alienates her family. As it has been observed: "Life is a precarious business; Good and Evil, Clarity and Muddle, are inherent in the nature of things."

Rickett Eliott, revolted by the memory of his father, is attached to that of his mother and on learning that Stephen, drunk disorderly but generous, is his illegitimate half-brother tries to hush up the scandal and to civilise him; he is drawn to him not from natural or fraternal ties, but because of the association with his mother. His **Longest journey** is that of his life performed as 'a man's duty' even to the saving of Stephen from the railway accident wherein he falls a victim. 'Spiritual muddledom' is clearly depicted in his digressive and least popular of his novels.

A double vision

This "double vision" a sense of this world and of those behind we find also in **Howard's end** where "class differences in pre-war England and the snobbery and unintentional cruelty" thereby produced, find another utterance. One is reminded of similar situations in Glasworthy's **The Forsyte saga** and in D. H. Lawrence's **Women in love.** In Forster, we see how "cities offer propinquity, but not community". Henry Wilcox, a businessman, marries Margaret Schlegal, after the death of his first wife, Ruth, who has been given as a bequest the property whose name is the title of the book. But the family disapproves of it and the pencilled note about the bequest is destroyed as a betrayal. In the end, however, as intended, she gets the house, but only after Leonard Bast, a social inferior, is killed!

Why can't we be friends?'

Soon after the Jallianwalla Baug tragedy and while its memory rankled in the minds of many an Indian, **A passage to India** (1924) found publication.

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It had been planned ten years before, but abandoned and later taken up. It is not meant to be a political study of the situation as it then existed (just as **Bhowani junction** by John Masters is also not a political critique on the aftermath of partition) but it certainly suggests the means which could bring the two nations closer in amity and goodwill. Chandrapore, where the action takes place, is itself divided into two sections, one for the British and the other for the local population. The British are not here, says Ronnie Heaslop, the district magistrate, to his mother, Mrs. Moore, to be pleasant. "We've something more important to do. We don't intend to be pleasant. "The conclusion is saddening. Aziz and Fielding are reconciled, and yet have to part, never to meet again, and their friendship disintegrates! "Why can't we be friends now?" asked Fielding, holding Aziz affectionately. "It's what I want; it's what you want!" But the horses did not want it; the earth did not want it; they did not want it, they said in their hundred voices. "No, not yet; and the sky said, No, not there.

For want of a smile

Forster's India is "muddled and mysterious" and the symbolic Marabar caves, where every sound meets with the echo "Boum" seems to typify it, baffl-

ing man's instinct for order. The under-developed British heart is seen to be throwing away the possibility of holding India; for want of a smile an empire is being lost.

Forster who had spent some years in India knew her on a personal level. He saw that the reason for the breakdown in racial relations over here was lack of adequate communication, both between races and between individuals. "Only connect" had been his fervent plea from the days of **Howard's end** but more connections were severed than made. He had noticed this with deep and lasting regret. These breakdowns were also between peoples of the same race — Aziz and Godbole, Ronnie and his mother! This inability to live together in amity was, he felt, at the root of the failure of cordial relations and was the cause of much agony and suffering the world over. Such it had been and such it shall be till man learnt his lesson well.

Thus the novel has significance beyond its narrow Indian application; it is a message that has to be heeded in its proper perspective, to be understood at its proper worth. "The novel is not mere anti-colonial fiction, but a modern classic as pertinent today as when it was written, for it deals with man's attempt to find order and a basis for solid, durable values in a disordered

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The *Bhagavatam* has been aptly described as the spiritual butter churned out of the ocean of the Veda Milk for the benefit of those "who are pure in heart, free from malice and envy, and are keen to hear it." Dry philosophy seldom appeals to the human mind. But in the *Bhagavatam* even the most abstruse philosophic truths are put across by means of stories and legends. This is the secret of its popularity among all classes of people.

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And its Kendras.

and multifarious world." This is what he said about 25 years before the actual transfer of power. In the words of Shelley: Narrow — the heart that loves . . . one object, and one form — and builds thereby — a sepulchre for its eternity."

Liberal or philistine

Thus Forster who was born on January 1, 1879 and lived under six sovereigns of Britain, allowed his shadow to fall across nine decades of social and political change. He saw life steadily and saw it whole and counselled a liberal approach in contrast to the philistine one adopted by his compatriots. He was out of sympathy with Victorian respectability and affectation. But then, though his voice gathered support and momentum, the philosophy enshrined in his writings was found to be too utopian for man's daily use, and hence did not create a stir in the world at large.

His greatness had its root in his capacity to treat all human relationships seriously and truthfully — even that of homosexuality. In **Maurice** it is described as a "passion we can direct, like any other, to good or bad". Maurice Hall's craving for the gamekeeper, Alec Scudder, is dwelt upon and it is shown how he was affected by it; but these things do not reduce Forster's profundity or appeal and today, even a dozen years after his death, we salute his memory as that of a bold visionary and an apostle of life's salutary values.

Forster wrote short stories, mostly fantasy-laden and of an escapist nature. **The celestial omnibus** and **The eternal moment** are the two collections containing them and one of the stories therein, "The machine stops" shows how he could attempt even science fiction accurately. As a biographer, essayist, literary and social critic, writer of history and travelogue, his contribution, though limited, is valuable.

He lived a cloistered and scholarly existence (he was an honorary fellow at King's college, Cambridge, and a respected member of the Bloomsbury group) and was not easily drawn to seek popularity by writing when he did not feel equal to the task.

Power will pass

Today, about a decade after his death and a century after his birth, when one thinks of writers on India from Britain and overseas, two names stand out — that of Rudyard Kipling and E. M. Forster. While Kipling spoke of the white man's burden, east of Suez, and eulogised in the main the role that he was fulfilling, Forster frankly admitted, even in the heyday of the empire's glory, that the path they were treading was mistaken, and that the awe and majesty of power would be short-lived. His prophetic voice was proved right and people saw in him one who, with a forward-looking vision and a moral courage, spoke what was to him truth and facts, though it was not pleasant to all his auditors. His passage through the world has been useful and enlightening.

India, as a fiction subject, has fascinated foreign writers for centuries. We had Willkie Collins and Meadowes Taylor in the past and have Paul Scott and others today. In between, there have been quite a few distinguished names, who looked at this country, but with a detachment or condescension that stood in the way of a clear or complete understanding of the land, its peoples, their minds, hearts, aspirations, agonies and ecstasies. Some were drawn to it as to a land of mystery and of the occult; to some others it appeared to be the white man's burden, dutifully borne; some saw it as a land of dark, dauntless schemers, living amid jewels and untold treasures. None saw it better till Forster, at a time not propitious for such an approach, pointed out the ills that really were there to see but had never been so visualised. After independence, as was natural, the number of such helpful novels multiplied. But what is significant is this presence of such writing before freedom came to India. □□□

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INDUS VALLEY CIVILIZATION ON BRITISH TV

ABHAY SHARMA

The "Festival of India" in London provided an occasion for the BBC to project the highlights of the Indus Valley Civilization on its TV network enabling viewers to have an idea of the contribution of Indian Civilization to human progress.

SOCIETY is the individual writ larger, said Plato. So as there are ups and downs in the life of an individual, there are also periods of prosperity as well as periods of adversity in the history of a nation. Kalidasa taught us that man's fortunes are subject to rise and fall as the spokes of a moving wheel.

Periods of glory are followed by those of decadence in the life history of India. There was the highwater-mark of philosophy and culture in early times. Alien rule and internecine quarrels brought down the prestige of the nation at other times.

But in spite of such changing fortunes, there is the ever-abiding under-current of the spiritual element in the Indian ethos which has sustained it through centuries. This speaks for the unity and continuity of Indian culture.

Civilization and culture have developed side by side — civilization standing for material prosperity and culture embodying spiritual good. The Indian ideal has been both 'Abhyudaya' and 'Nisreyas', worldly well-being and God-communion. The aim has been throughout development of an integrated personality where all aspects of man, physical, mental, moral and spiritual, were nurtured. Thus the term 'civilization' as applied to India invariably points to the spiritual ideal and is not confined to worldly prosperity alone.

One should bear in mind this aspect while appreciating the Festival of India organised recently in London.

Under the auspices of the 'Festival of India' in London, India's history, art and socio-economic development received exposure through the mass media — exhibitions, art galleries, films, antique sales. Articles in leading publications and dailies have saturated Britain with news and views of the sub-continent.

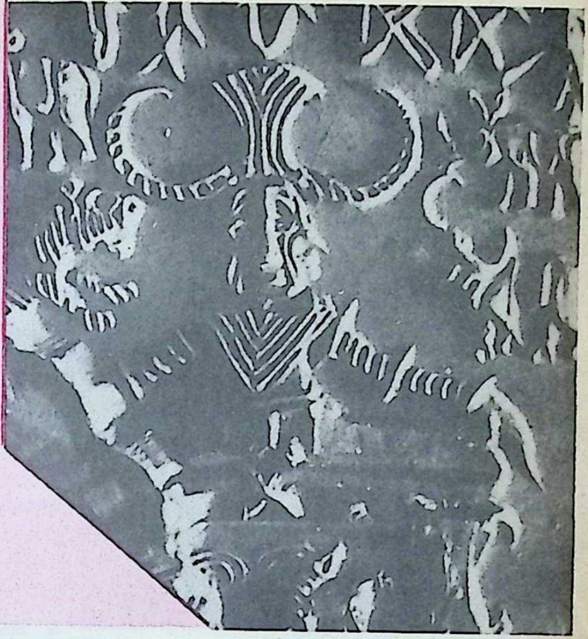
In accordance with this theme, the BBC broadcast an evening TV programme on the salient features of the Indus Valley civilization. It highlited the contributions of this ancient Indian civilization to the evolutionary progress of mankind.

Bearded Priest: Mohenjodaro

The civilization of the Indus Valley flourished from about 2500 to 1500 B.C. The two main centres of this culture were Harappa and Mohenjo-daro. The most striking features of these two cities is their town planning. They were built to a precisely determined plan, each over a square mile in area. The streets are laid out in great regularity and intersect at right angles. They produce an impression of flawless engineering. These roads were usually made of baked brick.

Another marvellous characteristic of these urban centres was their system of domestic drainage. The drains were intended to carry off surface water as well as domestic waste. Each house had a connection with a central sewage pipe that eliminated the waste from the proximity of the city.

The houses, some of which even had two floors, consisted of rooms arranged around a central courtyard and often contained a bathroom. The importance attached to personal hygiene and bathing in the life of the city is emphasised by the discovery of a large public bath in the town centre.



Pashupati: Mohenjodaro

Clay and terracotta pottery and seals have indicated numerous ideas connected with religion. Gods and goddesses adorn a large number of the artifacts excavated to date. The seals found are usually square in shape and carry inscriptions in pictographic characters. The script runs from right to left and the words are made up of two or more symbols, somewhat in accordance with the system of modern Indian scripts.

Art and crafts, pottery and toy making seem to have flourished in this civilization of peace-loving farmers. It is perhaps difficult to conceive of the sudden emergence of this mature civilization.

Evidence suggests that this advanced civilization came to an abrubt end in about 1500 B.C. Archaeologists continue to discover new facts about this most fascinating, progressive and modern, ancient civilization in the valley of the river Indus.

Change is the law of nature and the Indus Valley civilization was subject to this inviolable law. But the evidence now available, though fragmentary, is enough to prove the heights reached in the dawn of history.

□ □ □

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YOUR HEALTH—14

CANCER-II

COMMON TYPES & TREATMENT

DR. K. NARAYANAN

CANCER can appear anywhere in the body: bile duct; brain; bronchus; duodenum (rare); gall bladder; intestines; rectum; kidney; larynx; liver; lungs; oesophagus; pancreas; mediastinum; peritoneum; pleura; prostate; stomach; suprarenals; skin; breast, womb, ovaries and cervix in women; bone; blood; thyroid (rare).

The most common are those that appear in the digestive tract and lungs and, in women, that of womb and breast.

Stomach:

The symptoms are often confused with those of peptic ulcer — such as nausea, vomiting, belching with an unpleasant taste, pain during or after a meal, heart-burn, loss of appetite, a feeling of fullness after a meal, loss of weight, etc. A lump may be felt on palpating the abdomen.

Bowel:

Symptoms can often resemble those of other harmless illnesses in the early stage. The small intestine is rarely affected but the large intestine (including rectum) is a common site. A gradual change in the otherwise normal functioning of bowel habits, if they persist by recurring or get worse, should be suspect.

Persistent constipation or diarrhoea or an alternating of them or persistent abdominal pain, especially cramp-like in nature, followed by weakness, loss of weight, loss of appetite, nausea and vomiting should be regarded as serious. Presence of blood in the stool, unless the person is known to be suffering from piles, is another sign of potential malignancy. The stool can be tested in a laboratory for occult blood. Barium X-ray examination and a check-up with **sigmoidoscope** (a lighted instrument) can help to detect cancerous and precancerous lesions in the bowel. Chances of cure with cancer of bowel are better (about 80%) than with other forms of cancer, if detected and treated early, as complete operative removal is often possible.

Esophagues:

Dysphagia (difficulty in swallowing) and/or pain while swallowing. It usually occurs deep in the chest. Sometimes there may appear a sense of pressure behind the breast bone while swallowing large mouthfuls of food. Regurgitation may be a presentting symptom. These symptoms can be caused by other diseases (eg. myasthenia gravis, achalasia, etc.).

In India, mouth, throat and gullet cancer account for about 70% in men — possibly a world record. The causes are smoking and pan chewing. Mouth cancer (ulceration and cauliflower-like growth in the mouth and tongue) has a cure rate of 90% if detected early.

Lungs:

Caused mainly by smoking and atmospheric pollution. Very difficult to detect as the symptoms invariably coincide with that of chronic bronchitis, cough and shortness and breath.

Womb and cervix:

The symptoms can be confused with those of other harmless ailments. They include: unusual blood-stained discharge, irregular bleeding periods (especially after menopause), excessive or continuous monthly flow, pain in the pelvic area or legs (usually a late symptom). Early diagnosis can be made by Pap smear test. In this test, cells regularly shed by the womb are collected on a slide and if pre-cancerous cells are detected, the lesion can be removed surgically, so much so the patient is still able to bear children. (But not so in the case of advanced malignancy). In India it accounts for about 34% of all cancer in women.

Breast:

The first symptom is always a small hard lump — painless at first — in the female breast. If detected early, the cure rate can be as high as 90%. Careful and systematic feeling all through the breast tissue can always help to detect the lumps or knots. Every woman — and particularly those who have passed the middle age — should learn the technique of detecting the lumps. It consists of getting intimately acquainted with one's breasts by visual inspection in front of a mirror (after baring the upper garment,) so that various changes, if any, (like contraction of the skin, changes in the nipples, protuberances under the skin, asymmetry of the breasts, etc.) can be detected. This can be followed by further examination. After lying down flat with a small pillow or cushion pushed under the shoulders, one should "knead through" the breasts point by point every two or three months. Such repeated examinations tend to develop an instinctive feeling for one's own body and naturally one can detect small changes in one's own body better than a doctor.

These self-examinations should be carried out in the first few days following the menstrual period. Owing to hormonal changes, little lumps may often appear in the female breasts in the fourteen days preceding the monthly period. (This glandular change corresponds to the changes that take place in the womb — the physiological changes that end up in menstruation if conception fails to occur).

Not every knot or lump discovered need necessarily be an indication of cancer. It can be benign. Its true nature can be gauged only through a clinical study.

Biopsy

An intriguing fact about cancer is that despite being the most dreaded disease, there are no "symptoms of cancer" as such. Almost all cancers affecting the various organs and tissues of the body produce symptoms which are normally produced by such organs when they are afflicted with other harmless diseases. Cancer of the stomach with that of peptic ulcer; of bowel with simple constipation or diarrhoea. This renders extremely difficult for even experienced doctors to make an accurate diagnosis of cancer. They can only "doubt" that it "can be." Even if a well-defined tumour is detached, e.g., on the skin or in the mouth, one cannot flatly decide it to be a cancer. For it can be a benign one. The surest way to detect cancer in any part of the body is for the surgeon to cut into the tumour under local anaesthesia and have it examined under a microscope. The test is called biopsy. It is the only way a doctor can diagnose cancer and decide whether to treat the patient with surgery, radiotherapy (X-ray) chemotherapy (treatment with drugs) or a combination of them.

Leukemia:

Though known as blood cancer, is not produced by the entire group of cells that circulate in the blood stream. The chief culprit is the leucocytes or white blood cells. Under normal conditions, their number varies between 5,000 and 10,000 per cubic millimeter. (Or an army of some 40 trillion in the circulating blood of an average adult). Over 60% of these cells (known as polymor-phonuclear leucocytes) are manufacutred in the bone-marrow. The rest (lymphocytes and mononuclears) find their genesis in the lymph nodes and related body tissues.

We know that these white blood cells constitute the essential elements in our defense system. Without this army we would be helpless before even a feeble bacterial infection. They are the most independent cells in the human body. Like the one-celled amoeba, they can move about under their own power and migrate out of the walls of the tiny capillaries that connect arteries and veins.

Wherever and whenever injury occurs, they crawl quickly to the exact site, engulf and digest the foreign particles, particularly the bacteria. They also undertake other social service like delivering such biological supplies as antibodies, heparin and fibrin for use in the process of rebuilding and healing; and carting away the dead and dying by acting like scavengers.

The increase or decrease of white blood cells are an important diagnostic aid for the physicians to determine the nature of the disease. The white cells come in a number of varieties (Polymorphonuclear neutrophiles, eosinophiles, basophiles, lymphocytes, mononuclears, etc.) and the related amounts of these individual species of the cells can give an idea about the disease. The counting is known as **differential blood count.** (Under the microscope, 100 white cells are sorted out, and the percentage of individual species of cells are determined).

There are times when the white cells stage a coup d'etat and take the law into their own hands. They proliferate with fantastic speed in the bone marrow, bringing about devastation in the process. This dangerous "militarisation" of the body is known as leukemia.

It is true there are times when this misbehaviour of proliferation may go on for years relatively harmlessly but, it can also take place at a tremendous speed. The chief victims of their jungle rule are, of course, red blood cells, whose formation is ultimately so completely suppressed (the red cells too are formed in the bone marrow) that only death can put an end to their "bloodless" rule.

Unlike in the case of other forms of cancer, the development of leukemia can be more closely followed, as every drop of blood gives the doctor information. But sometimes it is not sufficient just to examine the cells in the blood alone. Then a specimen of bone marrow is obtained by a process known as bone marrow puncture. This harmless operation is almost painlessly done (under a local anesthetic) by puncturing the skin and thin bone of the breast-bone with a needle and a drop of bone marrow (an almost liquid tissue) is sucked up. This is examined under the microscope. Only these blood and bone marrow tests can confirm the case of leukemia.

Some of the early symptoms include the enlargement of spleen, an increased tendency to bleed — little spots under the skin, nose-bleeds, bleeding gums, etc. The lymphatic glands on the neck and in other parts of the body may swell to form palpable masses. Occasionally there may be fever.

Leukemia is rapidly fatal in children. In the case of adults, intensive treatment may prolong the miserable life to 3 or 4 years on the average!

What are the treatment of cancer?

As usual, it is attacked with three weapons from the medical armoury: surgery, radiotherapy and chemotherapy.

Surgery:

Surgery, of course, is the most effective wherever it is possible, as it can help the complete removal of the degenerate tissues. But to enable this two things are important: the cancerous tissue should be accessible to the surgeon's scalpel; and that the disease is detected early so that the degenerate tissue can be removed before metatases had set in. The danger of spread usually compels the surgeons to remove a good margin of healthy surrounding tissue and the nearest lymphatic gland (e.g. that of the armpit during an operation for breast cancer).

Radiotherapy:

(X-rays, Cobalt 60 Beam, Linear Accelerator etc.) is used to destroy cancer cells, usually those which by their nature, or situation, are impossible to remove surgically. However their use is more palliative than total cure (though they do give occassional success). However the rays tend to destroy the tissue adjacent to the diseased ones.

Chemotherapy:

It is often used to achieve remissions, not cure. While the remission itself is variable in degree and duration, they also produce extremely unpleasant reactions (nausea, vomiting,, diarrhoea, dropping of hair from the head, especially when combined with a radiotherapy).

The drugs are highly toxic, and they are usually derivatives of nitrogen mustard. Since they act by destroying white blood cells (and red cells, too) they are used primarily for Leukemia. Corticosteroids, blood transfusion, antibiotics, vitamins, especially vit. C. etc. are, of course, used to combat susceptibility to infection.

Besides these treatments, the symptoms of certain forms of cancer can be relieved sometimes by the use of sex hormones: castrating the male or administering female sex hormones to the male with prostate cancer, and destroying the ovaries or administering male sex hormones to the female with breast cancer.

At the outset there are two questions that confront in the case of cancer: "How can one protect oneself from death from cancer" and "How can one protect oneself from cancer itself?"

The answer to the first is conventional: diagnosing the disease as early as possible and the earliest complete removal of tumours by operation or ray treatment. (Drugs at best can only limit the growth of cancer; they cannot cure it). In short there is no other remedy for cancer today than what Avicenna claimed a thousand years ago: complete removal or destruction of the cancer tissue.

(It is true some other systems of medicine do claim cancer cure — at least certain types in their earlier stage — by their drugs. Also there are claims made by enthusiasts of meditation, prayer, yoga, faith-healing, vow of penance and so on. Some even claim complete cure, if not at least a rebate through high doses of vitamin C and intense sports activities, besides optimism. Even if they are true, individual success cannot be equated with the mass. Falsehoods and non-professional claims can endanger human lives quite unnecessarily).

Though early detection is the key to the entire problem, except under fortuitous circumstances of a most unusual character, attention is not drawn to its presence until the advent of some of its many complications. The early symptoms are nothing but symptoms of complication, while it is best to detect the tumour in what is known as the preclinical stage, where there are no external symptoms or even signs of a disease!

The symptoms of complication (early stage) include: ulceration, bleeding (blood-tinged sputum, irregular or protracted menses, occult or visible streaks of blood in the stool), pressure on an adjoining structure and obstruction causing headache, sensory changes, hoarsenses, constipation, urinary retention etc; ominous signs of generalised deteroration are malaise, anorexia, weight loss, lassitude, fever, lackluster appearance etc.

All these symptoms are already signs of malignancy and radical cure may not be possible always at this stage. Thus, detection of cancerous growth in its preclinical or asymptomatic phase becomes an essential factor for achieving, optimistically a complete cure. The procedure of detection, especially after the age of 30, include quarterly, half yearly, yearly or every third year (depending on the cancers that are most suspected) investigation of:

* Palpation of breasts or prostate.

* Fluoroscopy of lung fields.

* Urianalysis.

* Stool tests for occult blood.

* Papanicolaou (or Pap) test of cells taken from the uterine cervix.

* Biopsy of any newly formed "lump" or "sore" or enlarged lymph node.

All these, more or less, come as answers to the question, "how can one protect oneself from death from cancer?" They however, provide no answer to the second question: the protection from cancer itself.

The answer to this question can be more complex and elusive than the ones provided for aborting death from cancer. The question is no more educative than asking as how to protect oneself from simple fevers or road accidents. It depends both on the environment and personality, the latent power of immunity. If there are people who get viral attacks of common cold on the slightest provocation, there are others who may not get it even if the most deadly form of cold virus is thrust into their olfactory system.

At the outset we should realise that we are, especially those who live in urban areas, surrounded by, like bacterias and other germs, an ocean of carcinogens — elements that are capable of generating cancer. Again, though cancer is generally known to be a disease of old age, we find children of even tender age are not spared. This indicates that preventive measures as such can have only a limited value. But then, since there are millions of road accidents all over the world it does not mean that rash driving has to be sanctioned! Preventive measures, therefore, do exert their invaluable power to minimise the otherwise rampant outbreak of diseased conditions.

In the case of cancer the following preventive measures can be taken to abort or minimise its affliction.

* Semiannual or annual health visits to experienced doctors to have general check ups and various tests related to cancer.

* Take preventive measures (often issued by standard industries) if one has to work with cancer-producing substances. (E.g. incidence of bladder cancer is said to be 30 times higher in those who work with aniline dyes than in the general population. Similarly, incidence of leukemia in radiologists is 10 times higher than in other physicians.)

* Give up tobacco habit, both smoking and chewing (out of 100 lung cancer patients, over 90 are smokers).

* Avoid pressure spots in the mouth and ill-fitting dentures.

* Avoid exposing too long in the sun, especially if there are warts or moles on the exposed parts of the body.

* Avoid cosmetics that contain hormones; or hormone "shots" to relieve discomforts of menopause or to stimulate sexual appetite.

* Keep alert if one or both the parents or close relations have had cancer. But there is no reason for undue anxiety or a fatalistic attitude. (For example, a carcinogenic factor is said to be transmitted from mother to daughter in breast milk, so that if the mother or maternal aunts were to die of breast cancer the daughter is advised not to nurse her girl babies, though there is no solid evidence of inheritance through nursing).

All these, of course, are standard medical ethics like the traffic rules which are quite essential to abort or reduce "accidents" of cancer. But as we all know, the existence of traffic rules never completely eradicate the ever increasing deadly accidents, either ending in death or leaving the victims to struggle with a disfigured life.

That traffic rules do not eradicate accidents does not mean the rules are good for nothing. But even more absurd is for people to shun buying cars or travelling in motorised vehicles just to avoid accidents! A man who avoids such a conveyance for fear of accident may still be knocked down by a passing vehicle when he walks along the footpath, contemplating on the philosophy of life and as how to avoid accidents. Most of us can hear stories of people in the neighbourhood who might have taken extreme care in their health but ending up in some incurable diseases! It is true they might have taken precaution to avoid disease but every attempt of theirs to that end might have been the results of a deep subconscious fear of falling victim to a deadly sickness. It is possible that it is the chronic fear of falling into sickness that might have led them ultimately to what they had feared all along.

Fear of cancer:

I say this because such a tendency is fast becoming a concomitant factor in the lives of people about cancer. It is known as cancerophobia — fear of cancer. It takes away much of happiness and joy from the people. A simple common cold, cough or ulcer render the people terribly panic-stricken. They turn to the doctor and say: "could it be 'the other one' doctor?"

Frankly, such suspicion of the patients can often make the physicians quite confusing, too. For they might not have at all thought of it till the patients pop up the question all of a sudden. The only way they can assure the patients that it is not cancer is to effect the cure as early as possible. A simple delay can lead not only to increase their cancerophobia but they also lose confidence in the doctors treating them.

This is not to say that cancer is not a dangerous disease. It is. It is quite natural and reasonable to fear cancer when it strikes. But it is absurd to live on the unfounded and senseless fear of cancer. The obsession can make them incapable of enjoying life. (It is true there are people who live always on "imaginary" ailments. Assuming themselves to be inflicted with this or that ailment they'd run from doctor to doctor and from hospital to hospital. But the mysterious "virus" of cancerophobia exceels all such fears).

The reason for this widespread fear is the thought that it is incurable. As we have said, it is not the case. Most of the cancers are curable if detected early. In the Soviet Union 21,50,000 patients are said to have cured of **malignant** tumours. There only 16 out of every 100 deaths are due to cancer (84 due to other causes). In India the cancer patients number around one and half million which can be an extremely small percentage when compared to many other diseases or the total population of the country. The U.S.A. is worst hit. Nearly half a million die of cancer there. But the number can hardly exceed that of deaths from heart diseases (600,000 annually. Morality rate of cancer in India in 135 per 100,000; that of U.S.A. 250 per 100,000).

The same applies to the cancer due to smoking. It may be true that tobacco habit can give rise to cancers. But how small a percentage it is when compared to the millions who smoke and never get cancer! (All drivers in the world never end up in accidents or death). Again those who work among industrial pollutants know that their jobs are risky ones. But they almost never run away from such jobs. And not all are ending up with cancer, either! All these indicate imaginary fear of cancer is unreasonable and unfounded. It can be the result of some sort of morbid psychology, so much so cancerophobia can be induced by fear of retribution of some past misdeeds (actual or imagined)! Othertimes it can be engendered by experiences of cancer in a relative or friend. No amount of logical argument can sometimes allay such deep fear — even if they prefer to accept the logic.

In fact it is possible that one's general health, mental strength and relaxed life may play a vital role in the body's defense mechanism. We know the ill effects of tensions, stress and anxiety on our body and mind. We also know that disease-producing germs are there always inside and outside our body, that they react violently to produce diseases only when the body loses its power of defense. We also know that almost everyone experiences traces of certain diseases — say like ulcer in the stomach — but they get cured even without they coming to know of it.

If that is to be so, could it not be possible that cancer cells are formed from time to time in everyone's body while the billions of cells are in the **continuous** process of dividing? That the body's certain immunity system automatically cope with the maverick cancer cells by nipping the cells in the bud? That it develops into malignant form only when the body loses its defensive power, just as in the case of many other diseases? The answers to these questions depend, of course, on future researches.

At the moment, anyhow, cancer is, in our city-state, like Intercontinental ballistic Missiles (ICBM) of an enemy. Intensive research measures are on to find a deterrent (ABM) to safeguard the city-state. Recent achievements in chemistry, molecular biology and genetic engineering have come up with a potential deterrent, though its popular use is still a long way off. The ABM is: **Interferon** — a natural substance, produced in infinitesimal amounts from human body itself. It is extracted from white blood cells. The intricate process needs some 45,000 litres (90,000 pints) of human blood to extract a mere 450 mg. of Interferon. As of now the cost is, just as in the case of nuclear weapons, prohibitive: One pound of pure interferon would cost between $10 billion and $20 billion!

Meanwhile, the best policy to avert cancer seems: good health achieved through a life of optimism and moderation achieved through avoiding over-indulgence in smoking, drinking and eating and averting prolonged irritation from dangerous chemicals and consulting medical advice whenever uncommon symptoms, like persistent cough, indigestion, difficulty in swallowing, bleeding, lumps and ulcers, appear in the body and fail to be cured by conventional treatments.

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A happy combination of
Science and Culture
is the greatest need of any age, particularly,
the modern age.

INDIAN CULTURE AND THE AGE OF SCIENCE

LALLAN PRASAD VYAS

WHETHER in India or abroad I meet people who say, 'As far as Indian culture is concerned, the momentous problem is this that it has not been adequately defined in a proper perspective.' Unlike the basic text-books of some sects or well-defined cults, it is not easy to point out a single original and authoritative text book from which anyone can understand what Indian culture is and also assert that whatever is found therein solely represents Indian culture and what cannot be found there has no bearing upon Indian culture.

One reason is this that the salient features of what we call Indian culture do not constitute a single unit. They converge into a mainstream of active and lively flow of a particular way of life that has been traditionally handed over from generation to generation, assimilating with it certain ideals of life and human values. These ideals of life have not been evolved in the course of a few years or even centuries.

No one can confidently assert the specific stages and landmarks of this grand process of assimilation, the process of synthetic unification of diverse and divergent, contributory and contradictory aspects of human thought gaining currency in Indian society for thousands of years. These values and ideals are not the tenets to be sought from a single scriptural text. They are born of the aspirations, struggles, austerities and hard thinking on the part of our saints, sages and philosophers for ages. The whole aim of these venerable lovers of wisdom was the realization of the 'Self', the visualization of the entity 'Soul'. In the context of our philosophical thought and spiritual experiences, the individual soul or self is part and parcel of the Supreme Soul or the 'Absolute'. The realization of the Self is that of the Absolute as well, which is omnipresent, immanent in every living being.

The first and the principal mantra in the **Isavasya Upanisad** is:—

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां
जगत् ।

(Whatever is visible, whatever exists and moves in the universe is pervaded by the Almighty Lord, the omnipotent one).

For this same reason the Indian thinker does not speak of or expatiate upon the problems of a single clime or region, society or community, or the religious practices of a single sect or cult. He aspires for the weal and welfare of all living beings, of entire humanity. In view of the fact that he accepts — positively avers — the immanence of the Absolute in the sentient and non-sentient things, he lays emphasis on every dignified and ennobling human quality as non-violence, mercy, sympathy and readiness to serve.

The cultural and traditional mainstream of Indian thought transcended all the limitations and boundaries of the immediate time and regional geography and has flowed in all directions with the result that it sublimated itself into a human culture from the narrow and limited form of a regional Culture.

Divinity of Man

We know that the modern way of thinking today pleads for and insists on the dignity of man, the aim and purpose of which is to lay stress on adopting and assimilating human good qualities, whereas the basis of Indian thought has always been the divinity of man. The idea is that man should endeavour to rise to a further height beyond the realization of his dignity and become endowed with divine qualities, to posssess divinity. Only then can the soul merge itself into the Absolute which is the ultimate aim of life. Says the Upanishad:

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

(That is full. This is full. The full is evolved from the full. Taking the full from the full, the full yet remains) The implied meaning is this that the soul is part and parcel of the Absolute and it ultimately merges therein. It attains salvation, the freedom from the bondage of transmigration, the travails of repeated travels to and fro. The ultimate goal and destination of the spiritual exercises of the Indian aspirant (sadhaka) is fullness and wholeness, i.e. perfection and purposefulness.

The question that baffled world historians for long has been this. How has Indian culture survived the numerous onslaughts and inroads whereas many civilizations and cultural units have been smothered and rendered obsolete? At best many of those cultures are resplendent only as remnants of some dignified hoary past in the archives of museums but Indian culture has exhibited its tenacity with a vengeance. How is it?

The most cogent reason for this phenomenon is as follows. What we call Indian culture is not based on the dogmatic or doctrinal tenets found solely in a particular scriptural text or in the cumulative thoughts of some individual divine manifestation, but on concrete actions and definite codes of daily conduct of life. There has never been any thought of the mortal body or vested gross self-interest. On the contrary there has always been a compulsive and insistent plea for such actions and more of behaviour as would enhance and develop the human qualities of a lay man and lead his individuality towards divinity.

Culture flourishes thanks to the conscious formulation of mental discipline. Culture in India had been so firmly rooted in Indian life that it could resist successfully and survive the stormy blasts and violent gusts of the devastating changes of successive ages. During those periods when India was not politically independent and free, many a ruler had endeavoured to chop down the widespreading tree of Indian culture. In fact they could cut off a few branches and bunches of leaves and twigs through persecution. But the vital sap of the tree had already become subtle and invisible. Hence they could not destroy it. Even during those dark ages the preservation of Indian culture became possible through the efforts of Indian saints and saintly poets.

The saints of the north and south of the sub-continent have always been serving this laudable cause with equal fervour. Lord Krishna and Sri Rama have been the pivots of their spiritual and philosophic activities and they caused the flow of a tremendous cascade of divine love.

Centuries before that dark period when political subjugation of the Indian people began on a large scale, there had been in fact many instances of utter confusion when our religion and culture suffered rude shocks mainly owing to the tendencies of the people at the helm of affairs. There was stagnation, aberrations and derangements in the vital structure of the cultural framework. Fortunately, on those occasions certain divine but revolutionary manifestations of the spiritual instinct entered the arena and prevented further deterioration in society. Such were the spiritual stalwarts and cultural luminaries like Mahavira, Gautama Buddha, Sankaracharya and others. We have the steadfast faith that the Lord Himself incarnates on the earth whenever there is something seriously wrong and unbecoming in the religious and cultural forum. He takes up the challenge, arrests the deterioration and urges the people to reform themselves. He creates a new set of people, brave ones in the place of the old weak ones. Says the Lord in the Gita:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ।

This unshakeable faith and abiding confidence of the devout public of India is the basis of the doctrine of divine incarnation. Undoubtedly, faith and confidence can turn the impossible into the possible. The incarnated one establishes new frontiers for an eternal dharma (righetousness and virtue) once more through his own efforts. By means of his ideal life he formulates the living ideal of an eternal culture and projects it with a new technique that is not confined to a particular age. This aspect enorses the purposefulness of the doctrine of incarnation. Lord Rama, Sri Krishna and Gautama Buddha are living valid testimonies of this contention.

The story of Sri Rama is the most discussed topic in the entire world because an ideal life like that of Sri Rama is a rarity in the other parts of the world. It is as though Sri Rama is the embodied symbol of Indian culture. His life is a detailed commentary on Indian culture. That was why the Ramayana could become the most excellent work in the whole world. It has been translated into all the languages of India and into the important languages of the world. If there was a single scriptural text that could save the entire Hindu nation in stormy periods, it was the Tulsi Ramayana. Even today it is a brilliant beacon for the guidance of millions and millions of lives. Through the medium of the Gita, Lord Krishna expounded the philosophical doctrine of Nishakama Karma (activity without self-love) which is a source of inspiration and guidance not only for the Indian people but also for the entire mankind.

Gautama Buddha is revered

as the Lord himself not only in India but also in many Asian countries of the South and Far East. His counsel of peace, non-violence and self-sacrifice is a significant contribution to the entire world.

They say that the soul of India lives in the Indian village. The inhabitants of the villages may be poor; they may have been living in want but the human qualities of compassion, readiness to serve, contentment, purity of conduct, that can be found in them constitute the basic principles of Indian culture. Hence, in spite of the most adverse of circumstances there is a peace and contentment in their lives which cannot be seen in the lives of others who have been denied the sustenance of such a cultural inheritance in spite of all worldly ease, comfort and amenities.

Culture is something that is more comprehensive and more developed than civilization. The development of culture is not effected through the external activities and mode of life of man, but through the disciplined training of his mind and intellect, through the genuine control of his volition. The flow of Indian culture had always been inner-faced rather than outer-faced and therefore it resisted successfully the outside storms and blasts. This is the secret of its immortality. This culture connects itself with the entire humanity. It does not recognize the difference between man and man. The philosophy of Vasudhaiva Kutumbakam (The entire earth is one's family) is ingrained in its character and activity because it is based on the noble principle of Atmavat Sarvabhuteshu (One should have towards all living beings the same feeling as towards oneself). Man must experience his identity not only with his fellowmen but with all beings. The idea is further clarified by the Tulsidas who says:

सियाराम में सब जग जानी,
करहु प्रणाम जोर जुगपानी ।।

(Realizing the entire universe in Sri Rama, join your palms together and make obeisance (to all living beings)).

The question crops up: How far is Indian culture justified as purposeful in the current scientific Age? Has it or has it not the inherent capacity to accept the challenge of the modern age? A fundamental matter should not be overlooked, namely, that there are certain basic principles of human life that do not undergo any remarkable alteration whatsoever as and when ages change. When do these cease to be essential — truth, compassion, non-stealing, non-violence, mercy, pity, readiness to serve? The sacred Ganga of the mainstream of that culture which is endowed with these basic human values and good qualities is eternally life-giving and inspiring. In none of the different ages and stages of human cultural history can anyone dare to put the question-mark of utility or purposefulness against it. Lest man should become a mere machine thanks to the uncontrolled utilization of science, it is absolutely essential that he should lean more towards culture. If, to gain his selfish interest, man is compelled to convert science into a mechanical contraption for the destruction of humanity, it is further essential that he should have the brake of culture for the sake of its restraining influence against such a foolhardy venture on his part. That culture alone can accord him the message of judicious discerning of Sarva jana sukhaya, Sarva jana hitaya (Work for the happiness of all, work for the welfare of all) after lifting him from the base and degrading posture of self-interest.

A really happy combination of science and culture or science and religion is the greatest need of any age, particularly the modern age. Science is for mankind and what is culture but a product of the effort of mankind? Then why should there be any conflict or confrontation with respect to these two? A synthesis of these two makes a perfect whole and only the co-operation and collaboration of these two can evolve the perfect whole man, the modern man. The arena for the experimentation of this process of synthesis can be none but the sacred soil of India. In other words, the philosophical concept and cultural thoughts obtaining in India can alone be the medium for such an operation.

For the same reason, I have no misgiving regarding the current purposefulness of Indian culture. I visualize a glorious future for both India and Indian culture. In the matter of the creation of universal manhood, the fundamental groundwork must start here. It deserves such a momentous responsibility in view of the fact that her sons of yore, the saintly aspirants and venerable men, have bequeathed it to the present generation through ages of spiritual pursuit, service to fellow-beings and readiness to sacrifice all material possessions. These divine qualities will make human life, mankind and universal culture long-lived. The purity thereof shall sow the seeds of immortality. This is the innermost secret of the immortality of Indian culture.

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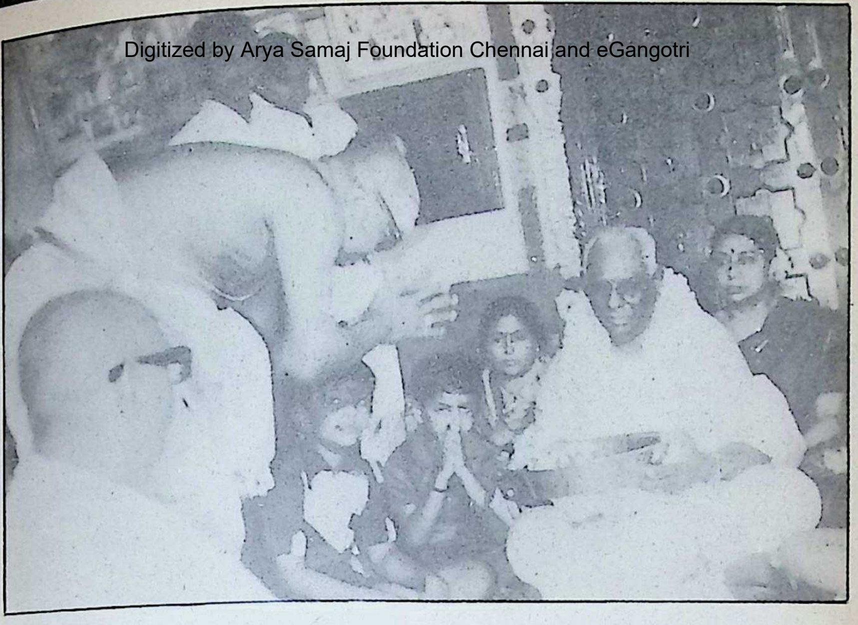


Shri T. Balakrishna Sastrigal paying his obeisance to Sri-La-Sri Pandrimalai Swamigal.

BIRTHDAY OF SRI-LA-SRI PANDRIMALAI SWAMIGAL CELEBRATED

THE birthday celebrations of Sri-la-Sri Pandrimalai Swamigal were conducted on April 23 and 24, 1982 by his disciples and devotees with all solemnity and reverence. The functions were held at Om Namasivaya Ashramam where the Swamiji resides and at A.V.M. Rajeswari Kalyana Mandapam. The celebrations began with all religious rites under the guidance of Shri T. S. Balakrishna Sastrigal and Shri M. G. Chari, Chief Priest, Tiruchanur.

The Sangita Upanyasam by Shri Balakrishna Sastrigal in the evening was a highlight of the function. There was also a music performance by Smt. Mani Krishnaswami. Dr. P. K. Sundaram welcomed and spoke on "Guru Mahima".

NOTES & NEWS

Raja Sir Muthiah Chettiar delivered the presidential address and released the book "Dasavatara" containing materialised articles by Swamigal.

The special birthday issue of the "Light of Pandrimalai" was released by a former Chief Justice of Madras High Court, Shri T. Ramaprasada Rao, while the "Holy Panchakshara Part I" was released by Shri Balakrishna Sastrigal. Shri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, while speaking on the occasion said "saints are the sources of strength to erring mortals."

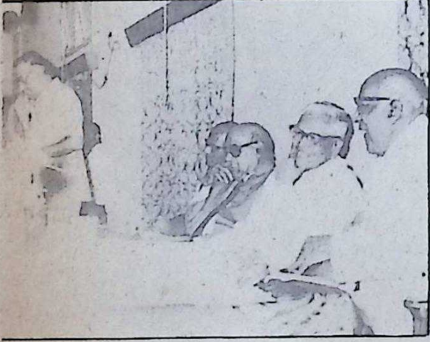
The Swamigal in his message said: "A devotee should trust the words of holy men and persons who have realised God. Contemplative wisdom of the Guru and practical Sadhana are essential for the success of a devotee."

PORTRAIT OF SHRI BALASUBRAMANIA IYER UNVEILED

A PORTRAIT of the late Padma Bhushan Shri K. Balasubramania Iyer who was closely associated with the Madras University was unveiled in the University Jubilee Hall by the Union Defence Minister, Shri R. Venkataraman, on January 3, 1982.

A great scholar in Sanskrit and Tamil, Shri Balasubramania Iyer was a much respected member of many cultural bodies of Madras. His connection with the Madras University for nearly 45 years since 1925 till his death in 1970 as a member of the Senate, Syndicate, Academic Council and the Board of Studies was the source of much help to the many deserving academic institutions in the city and outside.

He was truly religious and always held very liberal views on social matters in the changing world.



Shri A. Sivasailam speaking at the portrait unveiling function. Second from right is Shri R. Venkataraman.

His Holiness Sankaracharya of Kanchi Kamakoti Peetham conferred on him the title of "Dharma Rakshamani" in 1932.

He was a member of the Committee for the translation of the Constitution into Sanskrit. As Vice-President of the Madras Kendra of the Bhavan, he did great work in propagating the eternal values of Indian Culture and his book "Yaksha Prasna" was published by the Bhavan.

Rich tributes to his memory were paid by A. Sivasailam, Chairman of Amalgamation Group, Raja Sir Muthiah Chettiar and others.

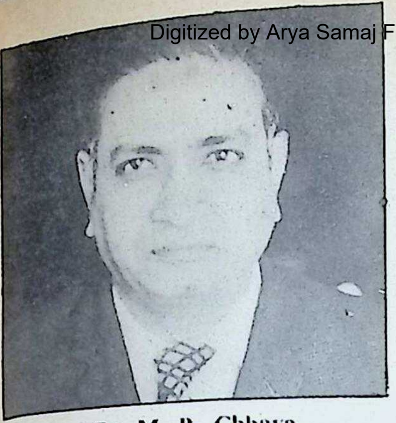
INDO-U.S. SUB-COMMISSION ON EDUCATION AND CULTURE

UNDER the auspices of the Joint Indo-U.S. Sub-Commission on Education and Culture, a committee of six Indians and six Americans has been appointed to prepare a curriculum on India and the U.S. for schools in India and U.S.A.

As one of the members of the Indian team, Dr. M. P. Chhaya, Director of Bhavan's Delhi Kendra and Principal of Bhavan's Mehta Vidyalaya, Delhi, visited U.S.A. from April 23 to June 20, 1982, when he met faculty members and students of several universities and participated in the International Conference on Global Education in Kent State University.

Apart from visiting various educational institutions run by Government, private bodies and religious institutions from pre-primary to higher secondary schools in urban as well as rural areas, he also interviewed a wide cross section of people, including members of Indian Community.

He acquainted people in the U.S.



Dr. M. P. Chhaya

with Bhavan's activities and appealed to them to whole-heartedly participate in the Bhavan's work.

—LONDON CENTRE

The London Centre of the Bharatiya Vidya Bhavan, arranged a series of lectures on Ramayana by Shri S. Mathoor Krishnamoorti, Registrar, from July 3 at Bhavan's auditorium.

Shri Natoobhai Patel, Deputy General Manager of Bank of Braoda, inaugurated the lecture series. Shri Natoobhai explained how deeply

Shri Dattabal

Shri Natoobhai Patel inaugurating the Ramayana lecture series by Shri Mathoor Krishnamoorti (extreme left). In the Centre is Shri Suresh Choksi.

Ramayana had influenced his thoughts.

These lecture series were arranged specially to explain the kaleidoscopic epic of Indian culture, and its principal characters to new readers and to those with no knowledge of the work at all in the Western countries.

On July 2, Shri Dattabal spoke on "Life after Death", Shri M. J. Nagda, Vice-Chairman of the Kendra, presided and Shri R. P. Chanderia proposed a vote of thanks.

HYDERABAD KENDRA

DR. SIVA REDDY'S DISTINCTION

PADMA BHUSHAN Dr. P. Siva Reddy, Hon. Secretary of the Bhavan's Hyderabad Kendra, has achieved the distinction by conducting one lakh eye operations in his medical career of 35 years.

Dr. Reddy is the Hon. Ophthalmic Surgeon to the President of India, Hon. Adviser in Opthalmology, Government of Andhra Pradesh, and Director of Operation Cataract Pr ject.

We wish Dr. Reddy all success ar even greater strength to his de fingers.

Dr. Siva Reddy examining Sakuntala, a 68-year-old villager, who was operated by him at Adoni in a free eye camp organized by the Rotary Club. With this operation, he completed 100,000 operations.

GUNTUR KENDRA

Shri P. V. Venkateswara Rao Deputy Chief Inspector of Factories Guntur, was given a warm send of at a pleasant function held at th Bhavan's Auditorium on June 6, 1982.

Shri Rao was an Executive Member of Bhavan's Guntur Kendra and a student of the Rajendra Prasad Institute of Mass Comunications.

MADRAS KENDRA

Sadguru Sant Keshavdasji gave a musical discourse on "Bhakta Sabari" at the Bhavan's air-conditioned auditorium on June 18, 1982. The function was well attended and appreciated. The audience also participated in the "Nama Sankeertan" and Bhajan.

BOOK REVIEW

KUMARAN ASAN: Profile of a Poet's Vision, Dr. K. Sreenivasan, Jayashree Publications, Kaudiar, Trivandrum-3, pp. 185 Rs. 60 HB; Rs. 40 PB.

PROUST said that it was easier to live a good life than write a good autobiography. Biographical and critical writings on well-known writers are as important as their creative writings for a proper assessment. But if such a work is a first-rate piece of scholarship, a sensitive portrayal of the mind and art of the poet, it is all the more welcome. Prof. Sreenivasan's work on Kumaran Asan is a splendid introduction to the greatest Malayalam poet of this century.

Born in 1873 in an under-privileged community in an obscure village near Trivandrum, Kumaran started his career with nothing except his brilliance. At 17 he came under the tutelage of Sree Narayana Guru, seer and social reformer. Five years with the Guru transformed the young novice into a disciplined scholar steeped in the devotional literatures of Sanskrit, Tamil and Malayalam, in Vedic and Saiva philosophy, in Yoga and Advaita. With his marriage in 1918, Kumaran Asan withdraws gradually into his private self, producing still greater works than the earlier ones which had made their mark by then. In 1924, the curtain draws on his eventful career, in the watery grave, off Alleppey.

In the course of 23 years of his active writing career between 1900 and 1923, Asan wrote over a dozen books of poems, a play and translations, besides many journalistic articles. His fame as a poet rests solidly on half-a-dozen of his extended narrative poems—all of which have love in its manifold forms as the underlying theme.

His first, and according to many, his foremost work, **Nalini**, is an exquisitely wrought narrative, set against the backdrop of the Himalaya. Prof. Sreenivasan feels that the hero of this poem, Divakaran, is a triple-faceted gem reflecting the radiant personalities of Narayana Guru, Vivekananda and Asan himself. This is a refreshingly new angle to view the poem which has received the best critical attention among modern Malayalam classics. **Nalini**, a poem which can be apprehended at different levels, is Asan's testament of love.

In 16 well-written chapters, Prof. Sreenivasan studies the entire corpus of Asan's poetic output from its social, artistic and philosophical points of view. Backed by a lifetime of study of the best in world literature, the writer has succeeded in unfolding the development of Asan's poetry. Especially significant is the chapter 'On the heights' which is devoted to a penetrating analysis of Asan's greatest achievement, **Sita in Meditation,** a great poem which celebrates the world-ennobling virtues of love. Prof. Sreenivasan observes: 'Through the characterization of Sita, Asan has focused the superior excellence of maternal love, which transcends all other affections in its creative will to endure, to nurture and protect life and its benedictions, with an abandonment and disinterestedness which are indeed hardly of this world.'

Asan was a relentless crusader against all forms of social oppression. The emancipated people of Kerala, now consisting more than half of its population will remember him as the champion of their cause. Prof. Sreenivasan gives a well-balanced account of the social scene and the significance of Asan's poetry on social themes.

No poet of Kerala, ancient or modern, has had the advantage of such a critical assessment. This book, while serving the purpose of a model for similar treatises, will be read with enjoyment.

—**S. Velayudhan**

"YOGIC PRACTICES FOR BACKACHE AND NECKACHE" by Sadashiv Nimbalkar Published by Yoga Vidya Niketan Rs. 10/- Pages 64.

We are in possession of a beautifully structured thirty-three vertebrated spine which has so evolved as to free our hands for all that we have done since the dawn of civilisation. However we have paid dearly for this erect anatomical structure. Back pains and spinal complaints have steadily increased.

This book sets out to raise our awareness of aches in the back and in the neck. Though yoga is basically a preventive system, its therapeutic value, however, is becoming increasingly known. The author says on more than one occasion that yoga is most effective under medical supervision and expert yoga therapists. Hence in so clearly expressed an objective, he avoids the main pitfall: the claim that it is a "cure-all".

Backache and neckache are generally of two types — acute or chronic. The first kind is short, sudden and severe, the second type is of a less severe, but continuing nature. In many acute cases, yogic practices "are not recommended for immediate relief," however they have their value as preventive and rehabilitative measures. In the case of the chroni aches in these regions, yoga "help immensely". And in general, prana yama, relaxation and meditativ techniques (of which yoga has muc to offer) are useful in almost "a the types of backache and nec ache".

The practices explained here, an refreshingly illustrated, cover a wid range of spinal movement-potential For better results, it is stated, th reader should undertake them in non-competitive attitude, avoid hurr and jerkiness in movement.

Spinal problems may be congenital or caused by injuries or out of organic disorders occurring later i life; they are also caused by carelessness and bad postural habits About the latter, the author ha much to say. Reclining chairs cushioned beds and other 'amenities' though they may seem comfortable could lead to "postural abnormalities". That is to say our contemporary ways have softened us to th point of indolence and have ushere in an era of artificial modes and life-styles which are opposed to natural ways of living. Our habits are too sedentary — we tend to overeat and under-exercise. "While the village woman", explains the author, "drew water from the well she unknowingly exercised her back" Her urban counterpart finds less scope for exercise.

The problem is not that of no use or less use, but also of "misuse and overuse" of the back or neck. Some overwork their backs. These who have come to be known as workaholics tend to "break their backs". In all such cases of back-breaking neck-breaking and hence nerve-breaking pursuits, yoga relaxation techniques can be of immense help in easing the tension in the muscles and nerves and in recharging the psychosomatic batteries, as a result of which less fatigue would be felt during prolonged stretches of time. The overall effect would lead to better work-efficiency.

This book is a worthwhile endeavour toward a better understanding of backache—this "universal malady" For, yogic practices have, in general, "great potential in preventing and curing many ailments of the spine". It is the first in a series of publications to be attempted in the future, each "dealing with one aspect of health disorder." It stems from the author's experience with patients in the last ten years and through his work in the nine centres under his supervision in Bombay.

The value of this publication extends beyond the common man and could reach the medical practitioners as well. Many doctors have displayed a "chronic short-sightedness" towards "alternative medicines", a category to which yoga could be said to belong. Yoga is a drugless therapy (hence with minimum side-effects). It demands an active participation from the patient. This bestows the patient with a sense of self-confidence and a better awareness of his own organism. Yogic culture hence indicates a marked difference from the prevalent irresponsible running- to-doctor-for-every- ailment attitude. The yogic therapeutic outlook has never been fragmentary, but holistic at the core. In the final analysis, yoga aims at treating the whole man and in this it always looks beyond the disease in the direction of the diseased — the man and his mind.

—**Homayun Taba**

KANNADA

SRI RAMANASHRAMADA PATRAGALU (Kannada) (Letters from Sri Ramanashrama) by Suri Nagamma Translated by Dr. K. A. Narayanan, Published by Ramana Maharshi Centre for Learning, No. 3, Old Veterinary Hospital Road, Basavangudi, Bangalore 560 004. Pages IV Plus 163 Price Rs. 15/-.

DEVOTEES OF Sri Ramana are quite familiar with the five-volume, classic of Shri Nagamma, Letters from Sri Ramanashrama. When published first in Telugu, it created quite a stir. The letters rendered into English by her brother Sri D. S. Sastri, had a wider reach. and excellent reception. Sri Sastri has also translated Suri Nagamma's 'My Life at Sri Ramanashramam'. Both these works have become source-books to all those who wish to know all aspects of the great sage of Tiruvannamalai. The letters, in particular, hold pride of place as they contain the Maharshi's analyses and interpretations of a number of philosophical concepts and puranic lore.

The book under review is a Kannada rendering of the first volume of Suri Nagamma's famous letters. The seventy-five letters cover the period from November 1945 to September 1946. The Maharshi's apt illustrations, unfailing sense of humour, depth of erudition, his humanity and artlessness make the letters extraordinarily interesting and edifying. A nine-page appendix, the Vithoba-Jnaneswar dialogue, throws a flood of light on the struggles of a 'sadhaka' and the attainments of a 'siddhi purusha.'

The translator, Dr. K. A. Narayanan, has done an excellent job. Though professionally a mathematician, his abiding interest is in matters spiritual. The book under review clearly and unmistakably proves not only his knowledge of nearly half-a-dozen languages, including Tamil and Sanskrit, but also his understanding of Advaita and and the six 'darsanas.' His translation of Telugu, Tamil and Sanskrit verses cited or quoted by the Maharshi are refreshingly clear.

Dr. Narayanan's Kannada style is limpid, lively and fascinating. There are quite a few purple patches, as, for example, letters No. 67 and 68, detailing the meaning and significance of **'arpane'** and 'sadhane and sakshatkara' respectively. The learned translator has spared no pain to make the Kannada version of Nagamma's letters as useful, eminently readable and spiritually ennobling, as possible.

One would like to have some background information about who Suri Nagamma was and the circumstances which led her to take up residence at Ramanashramam. A brief life-sketch of the Maharshi would help the reader to view things in their perspective. An index (both of topics and persons) would have enhanced the worth and value of the work. Suri Nagamma's letters are authentic and irrefutable documents. In years to come, these letters would be an important source-book for researchers on and biographers of Sri Ramana Maharshi. A well-prepared index would serve as a ready reference.

—N. Nanjunda Sastry

TAMIL

KAVERI KARAYILE. A Tamil novel by Purasu Balakrishnan, Tamil Writers' Co-Operative Society, 107, Big Street, Triplicane, Madras 600 005, Price Rs. 10/-.

I had the pleasure of reviewing an earlier collection of short stories in Tamil by the same author in the 'Bhavan's Journal' in June 1981. Purasu is endowed with considerable natural gifts. His omissions of the complex and what is extraneous to the main story is his strength.

The novel concerns Thiruvaiyaru, the pilgrim centre near Tanjavur. Who that steps on the bridge is not impressed by the ample Pushpamandapa thurai built by the indefatigable Kodaganallur Sundara Swamigal, where the gods come and sip the holy waters of the kaveri and, following the course of the flow to the east, rests his eyes on the street where Sri Tyagaraja lived and sang, to behold and vouchsafe a vision, to whom Sri Rama arose from the river and trudged the dusty streets; and the samadhi of the saint? Purasu has caught the poetry and sanctity of this place in this novel. I would rank the present novel after B. R. Rajam Aiyar's 'Kamalambal Charithram', for evoking the poetry that lies in places and lives.

This novel is the parallel of Henry Esmond by Thackeray which, according to Pater, is a perfect novel. Esmond loves Beatrice madly, but gets married to her mother who is older than himself. He is spared the tragedy of leading a married life with the light and giddy Beatrice and enjoys unbroken happiness with her understanding mother. In the present novel, Ramani's wife Karpagam, is of an unnecessarily jealous and suspicious nature which brings on asthma and cancer and finally kills her. However, the constraints and decorums of a Hindu household prevent the characters from straying. Instead of securing Sarasvati for a wife, Ramani gets her as a daughter-in-law. The novel runs on to an auspicious conclusion. Hindu genius and culture end in a note of 'kalyanam,' it knows no tragedy. Tamil readers will hail and welcome this outstanding successor to Rajam Aiyar's 'Kamalambal Charithram.'

—T. R. Rajagopala Aiyer

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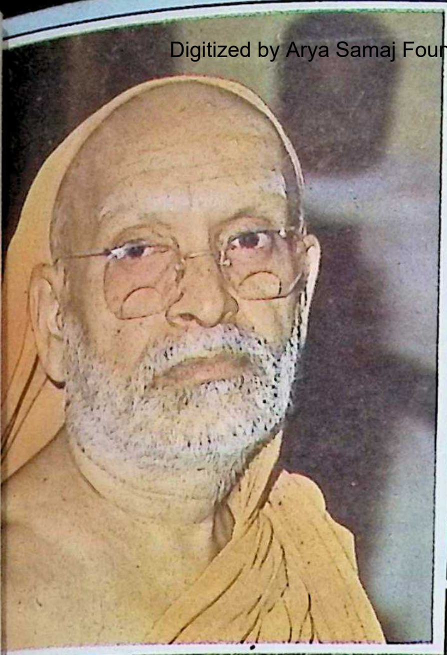

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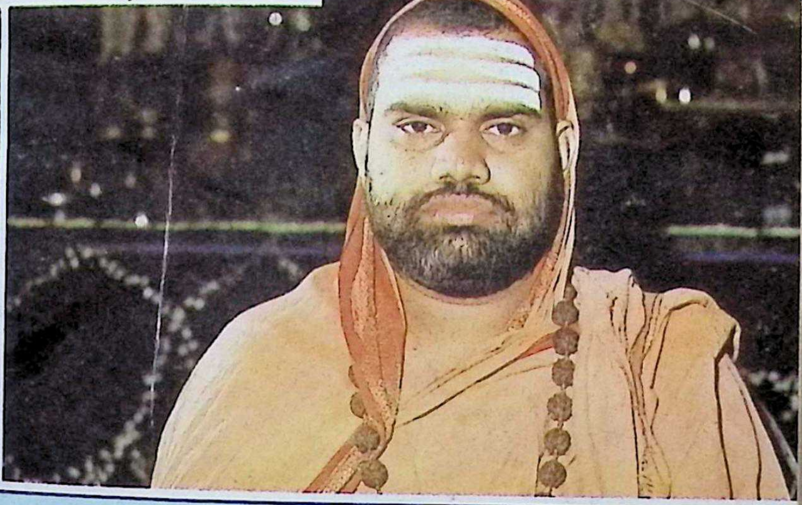

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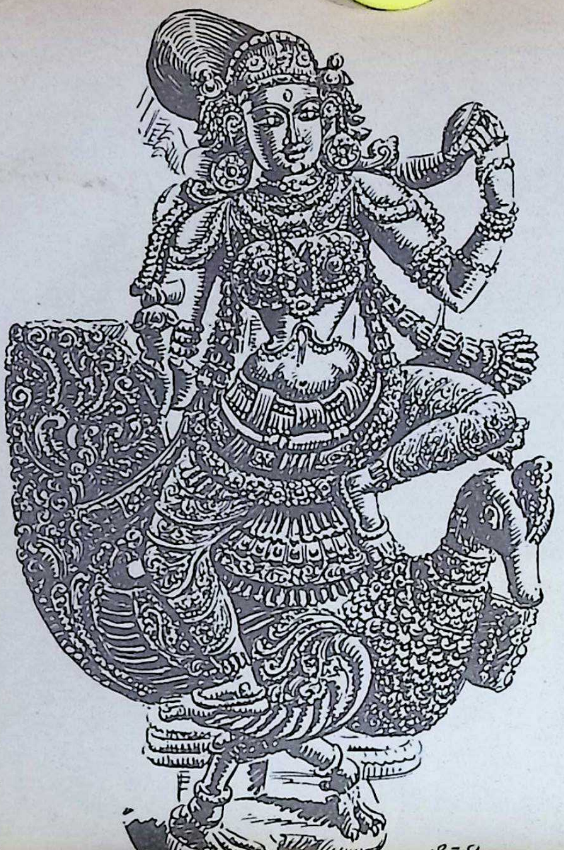
KRISHNAPURAM



DWAVE/LM/1938

Krishnapuram is a small village near Tirunelveli. The Tiruvenkatanathan Temple here is famous for its excellent sculptures. We see the art of stone carving at its best in each sculpture here. The exquisite carvings express the feelings so well, they are a treat to art lovers.

First, we see Ratidevi elegantly seated on Hamsa — the mythical bird. In her looks, she expresses charm and happiness. Next is a celestial maiden bedecked fully with a variety of ornaments from head to foot. Each jewel has been chiselled intricately. And the variety of ornaments encompasses almost the entire range of jewellery in Tamil Nadu. The danseuse next to her bewitches us with her graceful posture and expression.

Such art is a holy legacy to us and our posterity. And it is our duty to protect these with reverence.

Classical devotional sculpture is a hymn to human faith. For, faith inspires goodness, human regard, confidence, effort, success, happiness and all-round fairplay.

And faith is the warp & weft of the rich fabric of our tradition.

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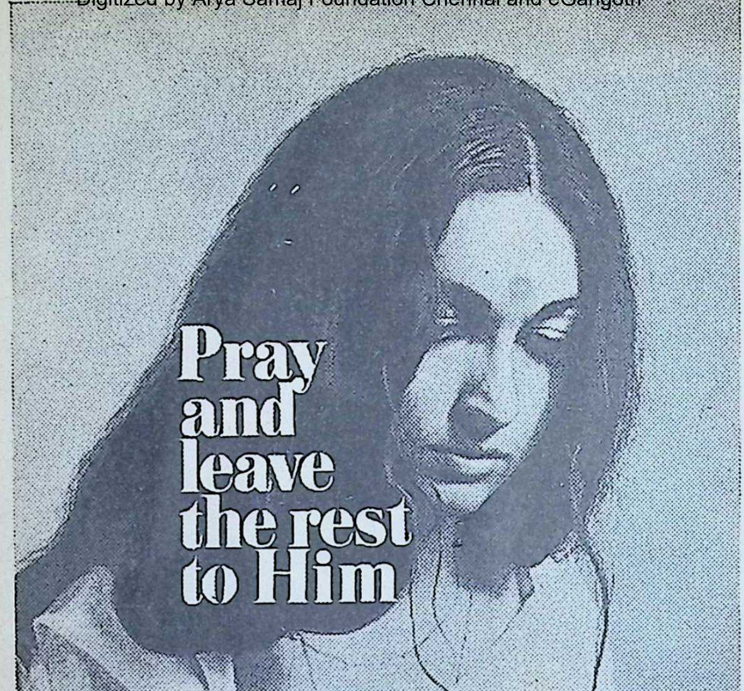
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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

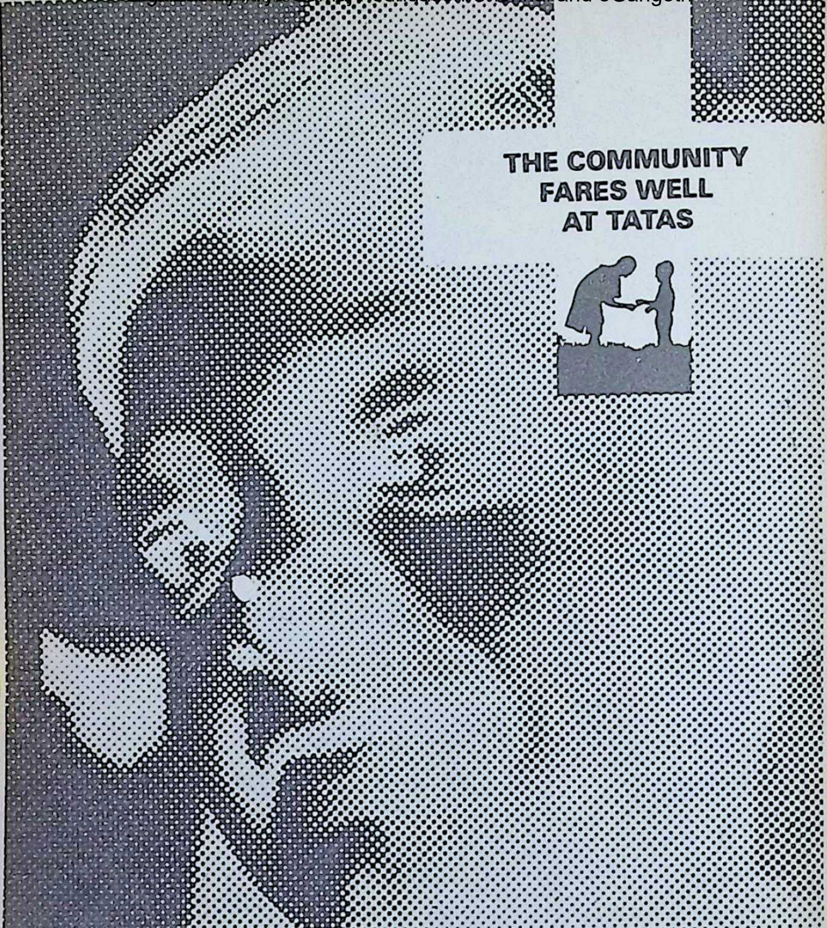
Rigveda I-89-i

PRAYER TO SHAKTI

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

Salutations to the divine Mother who exists in all beings in the form of power. Salutations to Her, Salutations to Her, Salutations, Salutations.

Devimahatmya



Community welfare is a social responsibility voluntarily accepted by Tatas many years ago. It was this sense of responsibility that prompted Sir Ratan Tata to finance studies into the causes of poverty in 1912, and the Tata Trusts to establish institutions like the Tata Memorial Hospital for Cancer Research and treatment and the Tata Institute of Social Sciences.

In fact, Tatas have gone so far as to turn the entire town of Jamshedpur into a model in community living. There are wide roads, tree-lined avenues, hospitals and family clinics, and schools which any community would be proud of.

TATA ENTERPRISES

A true Guru can only show us the path. He cannot force us to tread it. But men being fundamentally lazy, they want someone to do everything for them, to transform them into Yogis without their having to go through the long and painful struggles that are necessary. This view is powerfully presented by Yogi Krishnaprem, a former RAF pilot who came to India in search of genuine spirituality.

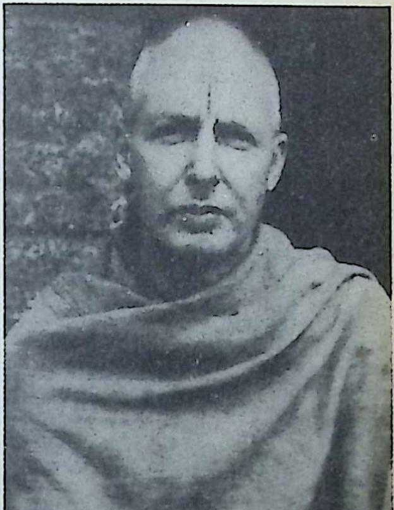
A True Guru's Role

YOGI KRISHNAPREM

THE outer Guru is one who has identified himself with the Self which is in all, that he is able to speak with its voice.

Not because of great learning, great asceticism, or great supernatural powers should a man be chosen as the outer Guru, but because his words penetrate to the heart and raise echoes there within its caves.

To the inner Guru we can, and too often do, turn a deaf ear. We prefer to listen to the voices of desire, of the senses and of prejudice, and so hear nothing of the Soundless Voice within.



The voice of the outer Guru, on the other hand, is at least certain to penetrate to our ears. He too will not compel (for no true guru will trespass upon the free-will of his disciple) but at least he will put the truth fairly before us so that, if we refuse assent, it will be with full knowledge of what we are doing.

Like Sri Krishna in the **Gita**, he will say to us, "having reflected over this fully, do as thou wishest." It is for us to recognize the truth of his words, to resolve to practise them and to put forth the necessary effort.

But men are fundamentally lazy. We want someone to do everything for us, to transform us into yogis without our having to go through the long and painful struggles that are necessary. Consequently, we are only too apt to feel that if a Guru cannot do that for us it is he and not we who are to blame.

The Guru can only teach us the Path; he cannot force us to tread it. And, therefore, before the teachings of a Guru can be of any use to us, we must have learnt at least some degree of control over our unruly desires and senses; otherwise his words will be useless to us for we shall not practise them.

Moreover, we shall not be able even to recognize the Guru until we have formed the habit of listening to the Inner Voice, since we shall not be able to know that the two voices are in agreement.

If, however, we will bend our efforts towards controlling the senses by the mind and to listening in the mind for the Voice which comes from beyond, it is perfectly certain that, as soon as an outer Guru is necessary, that Guru will be found. As an ancient saying has it "When the disciple is ready, the Guru appears."

But it will not do merely to wait passively for him to appear. The aspirant must make himself ready and practise a strenuous self-discipline both of his actions and of his thoughts. Above all, of his thoughts, for, as the Dhammapada puts it, "Of all things thought is the forerunner and the chief element; all things are thought." If the thoughts are controlled, the actions will follow, but, if the mind is like a rudderless horse, no amount of austere discipline in the realm of action will be of any use.

Control of the mind, however, does not here mean the ability to hold it vacant of all thought, but the subjecting of the mind to the rule of what is inwardly felt to be right or, as the **Gita** puts it, the replacement of motivation based on attraction and repulsion (**raga** and **dwesh**) by one based on the idea of duty or rightness (**Swadharma**). This is the all important karma yoga dealt with in the second chapter of the **Gita** and it must be practised before the aspirant is ready for anything else.

The mind is the gateway which leads to the knowledge of the Reality, and it must be thoroughly cleansed of the thorns and thickets of desire before it can turn on its hinges and allow the traveller a sight of the wonderful world beyond.

□ □ □

Mere preaching of good conduct is useless. Otherwise, for all the preaching that goes on in the world, all should have turned virtuous. What then is the method? Personal example. That is the key.

HOW TO PROPAGATE DHARMA

H. H. Jagadguru Sri Chandrasekhara Bharati

A GENTLEMAN in a high social position once remarked to His Holiness Jagadguru Sri Chandrasekhara Bharati of Sringeri Sarada Peetham, the guru of the present Acharya:

We who have been given only secular education from our boyhood may be excused if due to our ignorance of the dictates of Dharma we sometimes err. It seems to me that the Pandits who cannot have any such excuse but still err are more culpable than we.

H.H.: Apparently, it is no doubt so. You err because of your ignorance, but they err in spite of their knowledge. Their sinning, certainly, seems more grievous. But you lose sight of the other aspect.

G.: What is that?

H.H.: They have learnt what is Dharma but only do not carry it out in practice. You have neither learnt nor are you practising Dharma. To their single omission of practice, you have to answer for the two omissions of learning as well as practice. It would seem therefore that your sin is really the greater of the two.

G.: It would be, if ignorance were by itself a sin.

H.H.: Ignorance by itself is certainly no sin, but it is a sin when there is a duty to learn.

G.: How is that?

H.H.: The animals and young children have no conception at all of the right or wrong, nor have they the ability to form any such conception. With them ignorance is inevitable and therefore

A striking picture of H.H. Jagadguru Chandrasekhara Bharati, acclaimed as a 'Jeevanmukta'.

is not a sin. But when the child grows up into a boy and is able to understand the distinction between right and wrong, he becomes responsible for his actions and incurs sin if he acts wrongly.

G.: Quite so, for he then knows that what he is doing is wrong.

H.H.: I did not say that he knows that he is doing something wrong; it is sufficient if he has the capacity to know. Take for instance your penal laws. Does the court let go an offender even though it finds that he did not know the law when he committed an offence?

G.: These are man-made laws and therefore artificial. If ignorance were allowed as an excuse, everybody will begin to plead ignorance and it would be practically impossible to convict anybody. So it is necessary to place the deliberate offender and the ignorant offender in the same same category, though of course some leniency is ordinarily shown to the latter while awarding the punishment. In the field of Dharma or God-made Law, where He retains in His hands the power to assess sin or virtue, He must certainly know whether a man is doing an act wilfully or through ignorance.

H.H.: He does know it but what do you want Him to do?

G.: He must punish only those who sin deliberately and not those who do an act without knowing that it is sinful.

H.H.: Does fire refuse to scorch a young child who touches it without knowing that it will scorch?

G.: But fire is an inanimate thing which cannot distinguish between the child and an adult; we cannot certainly compare the All-knowing God with the blind nature.

H.H.: Evidently you forget that the law that fire will scorch is not an artificial law but is a God-made law.

G.: It may be a God-made law but it is carried out by the blind nature.

H.H.: God entirely withdrawing Himself from it and keeping quite aloof?

G.: It would seem so.

H.H.: Certainly not. God can never withdraw Himself or be absent or blind at any time. Even in allowing the child to be scorched, He is carrying out His own divine law. Evidently when the child was an adult in a previous birth, he had committed some sin which deserved and necessitated this scorching now.

G.: If Dharma is as inexorable as the laws of nature, in as much as both are God-made, ignorance can certainly be no excuse; but Your Holiness said that a young child does not incur sin if he commits a wrong. How can that be? If fire scorches a child in spite of his ignorance, so

> **"For the things which men, to judge by their actions, deem the highest good are Riches, Fame or Sensual pleasure. Of these the last is followed by satiety and repentance, the other two are never satiated the more we have, the more we want, while the love of fame compels us to order our lives by the opinions of others. But if a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if another has it, in short no disturbances of the mind. All these spring from the love of that which passes away. But the love of a thing eternal and infinite fills the mind wholly with joy, and is unmingled with sadness. Therefore it is greatly to be desired, and to be sought with all our strength.**
>
> **—Spinoza**

must Adharma injure a child in spite of its ignorance.

H.H.: And so it does. That is why a large number of samskaras or purificatory rites are prescribed to be performed for the child, and that is why the parents of the child are enjoined the duty of safeguarding its spiritual interests. As the parents have to feed a child which cannot feed itself, so have they to look after its spiritual interests also till it is able to take care of them. If the parents neglect to take proper care of their child, they incur sin and the child grows weak and sickly. If the parents neglect to take care of its spiritual interests, here again they incur sin and the child is seriously crippled spiritually. So Adharma does injure a child.

G.: But Your Holiness mentioned before that a child is saved from incurring sin because of its ignorance.

H.H.: Not exactly so. The child is saved because of its incapacity to know, that is what I said.

G.: Whatever it be, the child incurs no sin but does not escape injury. How can that be? If there is no sin, there can be no resultant injury.

H.H.: That is quite true. But I did not say that the injury it now sustains is the result of the present act of committing a wrong. It is but a part of the major 'karma' which gave the child its birth as the child of such parents. The immediate neglect by the parents is the occasion and not the cause of the injury, just as proximity to fire is the occasion and not the karmic cause of scorching. If we relate, as cause and effect, the culpable neglect by the parents and the injury sustained by the innocent child or the innocent touching of fire, and scorching of the hand of the ignorant child, we will be attributing to God flagrant illogicality, if not deliberate inhumaneness.

G.: Really so. But if because of its ignorance the child is exempt from sin for his present actions, is it not reasonable to expect that the period of childhood must be equally exempt from the results of sin committed in previous births?

H.H.: Certainly not. To commit a sin it is necessary to have the capacity to discriminate between right and wrong; and this comes only a few years after the birth. But to suffer the result of sin, only the capacity to suffer is required; and this capacity, namely, the sense of pain and pleasure, is never absent from the child, even when it is in the womb. Once the former capacity of discrimination is attained, the responsibility for his actions immediately attaches itself to him. The fact that he allows that capacity to sleep by reason of ignorance will not lessen that responsibility.

G.: Is there no difference then between the culpabilities of the one who does not know and therefore errs and of another who does know and yet errs?

H.H.: There is a lot of difference, but that is a thing which the latter has to take note of and of which the former cannot take advantage. There is no doubt that the man who knows and yet errs is a greater sinner, but that is no satisfaction, much less an excuse, for the man who prefers to continue in ignorance and in error.

G.: No man will willingly prefer to continue in ignorance or in error.

H.H.: I am not so sure of that. If a man has the ability to learn, if materials for knowledge are available to him, if teachers are available for teaching him, and yet if he does not learn, what else is it if not a wilful continuance in ignorance?

G.: Ordinarily, it may be so. But learning of the Dharma is not so simple.

H.H.: Why not? Even now, the intelligence which you have inherited from a long line of saints and seers is sharp enough to grasp the subtlest conceptions; even now, your parents perform for you the sacred ceremony of initiation; even now, there exist innumerable works dealing with Dharma in all its aspects; and even now, there exist a large number of competent teachers, who will teach you, if only you ask them to do so. What excuse then have you for continuing in ignorance?

G.: It may be, we have none, if only our attention is drawn to our duty to learn; but is there not a corresponding duty on those who know to teach?

H.H.: There is no such absolute duty. Those who know are bound to teach only those who do not know but seek to know. If they prefer to remain in ignorance, the teachers are not to be blamed at all for not attempting to teach them.

G.: There may still be persons who are ignorant not because they prefer to be so but because they do not know at all that there is something to learn. How many, for instance, know what an agnihotra or a soma yaga is? There are many who have not even heard of these terms. Is it not the duty of the vaidikas to tell them that there are such things to be performed by the Brahmanas?

H.H.: Have those persons ever cared to ascertain what are the duties of the Brahmanas, the community to which they profess to belong? They say that they are Brahmanas and still want other Brahmanas to tell them what a Brahmana ought to do. Is that reasonable, especially when they do not make the slightest attempt to know? Now leave aside for the moment agnihotra and other things of that sort. I suppose the most ignorant among you know that it is a sin to tell a lie. You certainly require nobody to teach you that?

G.: Certainly not.

H.H.: Can you say that all those who know that telling a lie is sinful refrain from doing so?

G.: I cannot certainly make such a statement.

H.H.: In spite of the knowledge that telling a lie is sinful people persist in it.

G.: Yes, most of them do.

H.H.: They tell lies not because there is no body to teach them that lying is a sin, for they know it themselves, but even in spite of their knowledge of it.

G.: Certainly.

H.H.: When people sin knowing that what they do is sinful, why should you blame others for not teaching them that many other acts of theirs are also sinful? I feel that such a teaching is not going to make any difference in their conduct. Now they err in ignorance; after being taught, they will err deliberately. That will be all the difference perhaps.

G.: Does You Holiness mean then that it is better for them to remain ignorant?

H.H.: Certainly not. It is their duty to learn, as I have pointed out before. It is not for them to say that they remain in ignorance because somebody else does not teach them.

G.: Anyhow, in the state of general ignorance of Dharma now prevalent in the country, some organised propaganda is necessary to dispel it.

H.H.: What do you mean by orgnised propaganda?

G.: A society may be formed for the dissemination of religious knowledge, with centres of work at all important towns and villages and with competent persons to carry on its work.

H.H.: A committee of management should be formed, a scale of subscriptions should be fixed, provision should be made for difference of opinion, and decision should be by the counting of votes, and all that, I suppose?

G.: Naturally, for these are necessary in any such society.

H.H.: Admission to the society itself should be at the discretion of the persons who start it; nobody should be admitted who cannot afford to pay anything by way of subscription though he may be otherwise very competent to run the society itself?

G.: Such persons may be specially exempted from paying any subscription.

H.H.: I have no doubt, they will be. But they become members by sufferance and not by right.

G.: Is is so.

H.H.: Suppose I tell you of a society to which persons with competence are admitted automatically and because of their competence alone without requiring assent from the members who already form the society, to which admission is by merit and not because of any admission fee, for which no member need pay any subscription, in which what is right is decided by an immutable absolute standard of right and not by the fluctuating views of the majority of members at particular times, however well-intentioned they may be, and which can never be dissolved or wound up for any cause whatever? Don't you think that such a society will be far more natural, lasting, practical and effective than the one you propose?

G.: Certainly it will be, but it is purely a hypothetical one and impossible of realisation.

H.H.: It is not. What else is the Brahmana community if it is not a society of the sort mentioned by me? In fact, every community in India is such a self-contained compact society and the Hindu caste system as a whole is a major society of which these communities form component parts or branches, as it were. The admission to them is not left to the whim of anybody but is retained in the hands of the All-knowing God Himself who gives them birth in particular communities in accordance with their qualifications acquired in former lives. The rules of the society are all ready-made, definite and unchangeable, unlike the rules of modern man-made associations which change too frequently.

G.: Taking the Brahmana community, for instance and granting that it is a society by itself, why is it that it is not able to do any collective work now, which an organised society must be able to do?

H.H.: Can any of your modern societies do any useful work if each individual member is particular about his own personal interests and insists upon giving them preference and is prepared to violate the society's rules if they conflict or seem to conflict with his private interests?

G.: Certainly not. If that is the attitude of the members, the society itself will cease to exist

Two Jagadgurus. H.H. Chandrasekhara Bharati (extreme right with H.H. Abhinava Vidyateertha who succeeded the former as the Sankaracharya of Sringeri Sarada Peeth.

before long.

H.H.: Quite so. Similarly, the Brahmanas, or, for the matter of that members of any other community, can be collectively useful only if they are prepared to subordinate their personal likes and dislikes to the duties enjoined upon them as Brahmanas or members of any other community. Our country suffers at present not for want of organised societies, because we have in fact the best conceivable society formed for us, but for want of members who are prepared to conform to its rules. Try to increase the number of such members and the society will grow more strong. All your endeavours should be directed towards this end and not to the founding of any new and unstable associations, which are as unnecessary as they are useless for the object you have in view.

G.: Even for this, some propaganda is necessary.

H.H.: If you feel so, do it.

G.: But what is the use of my propaganda? It will be more and more effective if it is initiated by Your Holiness.

H.H.: I am sure it is quite the other way. If the vaidikas start any such work, you yourself will say "These people have to live by their priestcraft. Therefore they want us to be religious so that we may help them to get their livelihood. Their advice to us to be religious is therefore with a view to serving their own selfish interests.' and on this reasoning you will begin to belittle the value of their advice and will neglect it. If I begin to preach the same thing, you will say to yourself 'Occupying the position of an Acharya as he does, he is simply carrying out his functions when he asks me to be religious. His advice is a formal routine thing made to justify his position,' and on this reasoning you are likely to ignore it.

If however a purely laukika gentleman like yours asks others to conform to Dharma, they will think thus: "The gentleman who is asking me to be religious does not stand to gain at all by my being religious, for he is above want himself and has no need to depend for his living on my being religious. He is occupying a high position, has had good modern education and is endowed with a fine intellect. He has absolutely no personal motive in asking me to be religious and he is not a man likely to waste his words. There must therefore be something in his advice, given as it is so disinterestedly, and on this reasoning they will certainly listen to you and be guided by you . Practically therefore all propaganda assuming it to be necessary, must come only from such persons like you, if it has to be effective.

G.: I quite see the significance of words of Your Holiness, but still I cannot help thinking that, even for any work to be done by us, lending of your Holiness' name will go very far with the ordinary people.

H.H.: The Lord Himself has given us His commands in the shape of the eternal Vedas; still the people are prepared to disobey Him. The ancient sages have formulated the Smritis for the guidance of the people, still the latter persist in disobeying them. How then do you expect that the people will obey them simply because my name also is mentioned?

G.: The Almighty God and the Rishis are not visible now, but you in whom the people repose confidence are present before them in flesh and blood; and they naturally will pay more attention to your words than to the religious dictates embodied in books.

H.H.: Be it as you like. Wherever you go, tell the people "The Vedas, the divine commands of Isvara, have enjoined on you these duties. The Smritis of the ancient sages also enjoin the same duties. Perform them properly and reap their benefit. The Acharya also wants you to do the same. Let not the people continue in Adharma for want of a word from me in support of the authority of the Vedas and the Smritis. You may tell them that the Vedas and the Smritis have my emphatic support and that I also enjoin on them the duty to obey them, as you seem to think my injunction specially valuable.

G.: That may not be enough. It will be well if Your Holiness yourself leads a movement for the propagation of Dharma.

H.H.: I have already told you that no such movement can influence the people who persist in Adharma fully knowing it to be Adharma and that such a movement, if any, to be practically useful must really be led by worldly persons like you enjoying high positions in life and not by persons like me whose 'business' is religion.

Further, I do not see why you cast any special duty upon me. I am not conscious of ever leading a movement for the propagation of Adharma; if I had at any time done so, it may be my duty now to see that the mischief caused by me is remedied.

On the other hand, it seems to me that it is the special duty of such as you, who lead the people away from the path of religion by showing them the glamour of worldly possessions, to lead them to the right path, now that you have realised the supreme value of Dharma. The ordinary people look up to you as the highest in the land and, as the Lord has said in the Gita, 'Whatever the highest person does, that alone is done by the others.'

G.: That is quite true. Though I fully know that I have absolutely no claim to rank myself among the highest in the Lord's sense, I have noticed that in my younger days when I was not particular about my caste marks or about my daily ablutions the clerks who were working under me began to show gradually the same indifference to them, and now, when I seem to be orthodox at least to all outward appearances, even those who are quite indifferent at home put on bright caste marks at least when they come to me in the office. They think that they will please me by imitating me.

H.H.: Whatever may be their present motive, it is quite patent that when you are religious in your conduct those who look up to you as a superior, whether in home life or in official life, begin to be religious in their conduct.

G.: It is no doubt so.

H.H.: By being religious therefore you not only benefit yourself but also others, who follow your example.

G.: Certainly.

H.H.: By being religious, therefore you get a twofold benefit; one the benefit you directly obtain by being religious yourself and the other the merit you obtain for inducing others to be religious.

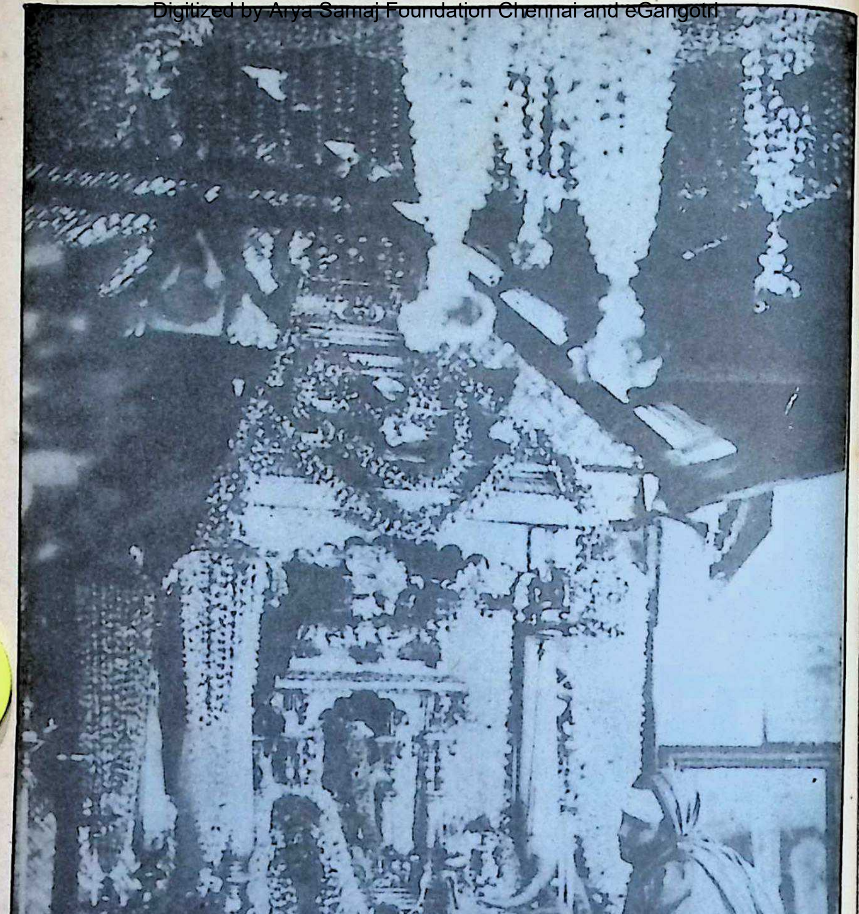
G.: No doubt so.

H.H.: Now consider the other side. By being irreligious you will be sustaining a two-fold injury; one the injury you directly sustain by being irreligious yourself and the other the sin you incur for inducing others by your example to be irreligious.

G.: Naturally.

H.H.: Ordinary people get the fruits of their own individual conduct alone. But persons who are placed in high positions and influence the conduct of others have a double responsibility. They are answerable not only for themselves but also for others. Just as their merit is greater when they adhere to Dharma, so is their sin greater when they resort to Adharma. If only people like you realise this double responsibility, they will not dare any more to remain in ignorance as regards Dharma, but will seek to know and set, by their example and precept, a standard of right conduct. There will be no further need for talking about propaganda. The future of the land is really in your hands. Realise that well. If you do so, there is no further cause for anxiety. □□

Persons who are placed in high positions and influence have a double responsibility. They are answerable not only for themselves but also for others.



A rare picture of H.H. Jagadguru Chandrasekhara Bharati performing Sri Sarada-Chandramouleeswara Pooja.

Is ritualistic worship compatible with Self-realization?
How does a liberated soul conduct himself in this world?

Ideal Seer

R. KRISHNASWAMY AIYAR

A GENTLEMAN from Bengal who had heard of the greatness and Self-realisation of Jagadguru Chandrasekhara Bharati came to Sringeri and was astonished, and perhaps disappointed, at seeing His Holiness rigidly engaged in His ablutions in the morning and in the worship of the Divine Mother in Sri Chakra Yantra later in the day.

The visitor evidently expected His Holiness to be ever in deep Samadhi and oblivious of the world. He did not want to doubt His greatness, but found it difficult to reconcile his own conception of a seer as revelling in the contemplation of the Formless Absolute of the Upanishads with what he actually saw before him, namely, ritualistic exactitude and devoted worship of images.

He wanted to have a solution and found occasion to mention his difficulty to His Holiness Himself.

He asked in a general way: "If a person has Atmic realisation as propounded in the Vedanta, can he properly engage himself in rituals or in image worship?"

His Holiness asked in answer: "What else do you expect him to do?"

If the gentleman had answered this question by suggesting any other alternative, even that alternative would have been equally inconsistent with the state of realisation.

He perceived therefore that by this simple question of His Holiness he himself was placed in a dilemma and he sought to get over it by saying, "I do not mean to say that he should do anything else. My difficulty arises this way. Doing anything, be it rituals, or image worship, or even study of the scriptures, implies the sense of doership Are not these two attitudes inconsistent with each other and, if so, how can they exist at the same time in the same individual?"

H. H.: "That is quite true. Two things which are mutually contradictory cannot exist at the same time in the same entity. Now will you tell me, who the non-doer is?"

G.: "Of course the Self."

H. H.: "Quite right. You have studied our system well. Will you tell me who the doer is?"

G.: "Certainly it is the body, the senses, the mind and the intellect."

H. H.: "Quite right again. The Self is the non-doer and the doer is the non-Self. Is it not so?"

G.: "Yes."

H. H.: "Where is the inconsistency now? The doership and the non-doership do not inhere in the same entity."

The gentleman felt this solution to be so telling and at the same time so simple that he realised the absurdity of his doubts and parted from His Holiness more devoted than before.

—2—

His Holiness was in the habit of expounding Sri Sankaracharya's Bhashyas. He was one morning so deeply engaged in Sri Chakra Pooja, oblivious of the disciples who were waiting for the Vedanta class that they had to go away disappointed.

Being there at the time watching the pooja, I happened to notice their departure and then I thought within myself:

"How can His Holiness find pleasure in mechanically offering flowers on an image and how can that pleasure, if any, be even a fraction of the ineffable joy and exaltation which one can have in expounding the beautiful passages in the Bhashyas?"

After the Pooja was over, His Holiness came out, gave *prasadam* to me and said: *"Mithyajagadadhishtana"* (The substratum on which the illusive universe seems) is one of the names of the Divine Mother. Do the Bhashyas contain anything more than this?" and smilingly passed on.

His Holiness evidently pointed out that the intellectual reasoning in the Bhashyas was really only theoretical and must lead to the realisation of the Self only through the practical course of devotion and contemplation.

If every word in the *Lalita Sahasranama*, nay, any name of God, is given its fullest significance at the time of worship, is any other course of training towards Self-realisation necessary at all? To His Holiness, the Pooja was not mechanical but was itself a divine experience yielding bliss beyond compare.

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SPECIAL FEATURE

SRINGERI JAGADGURU IN BHAVAN

BHARATIYA VIDYA BHAVAN, Bombay, became the spiritual abode of the Sringeri Jagadgurus, H.H. Abhinava Vidya Teertha Swaminah and his successor-designate, Shri Bharati Teertha Swaminah for two memorable days — April 7 and 8.

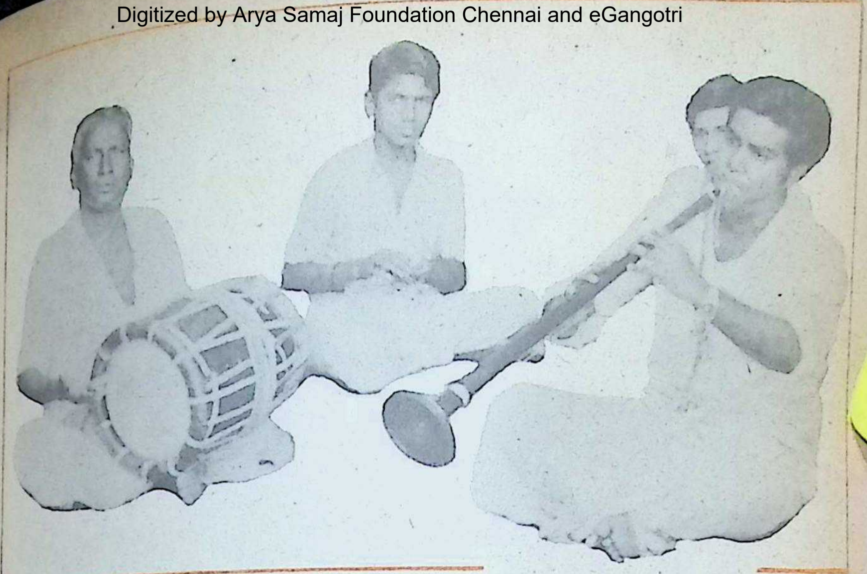
From the dawn of the eventful day, April 7, Bhavan was agog with activity.

Well ahead of the arrival of their Holinesses, the facade of the Bhavan was decked with festoons of auspicious mango leaves and marigold blooms.

A multi-tiered brass lamp, burnished to golden brightness, shed soft light from its many wicks while spirals of smoke from agarbattis permeated the atmosphere. Strains of nadaswaram to the accompaniment of tavil added to the atmosphere of festivity.

Their Holinesses arrived at 3-30 p.m. and were received with the traditional "Poorna Kumbham" amidst chanting of Veda mantras.

A two-day Vidvat Sadas at which more than 50 scholars from all over India matched their skill in diverse subjects such as Mimamsa, Logic and Grammar, Sharada-Chandramouleeswara Pooja at Bhavan's Gita Mandir Hall, and a public reception to their Holinesses at which the Bhavan did itself the honour of presenting a Tamra Patra to the senior Acharya were the highlights of their stay.

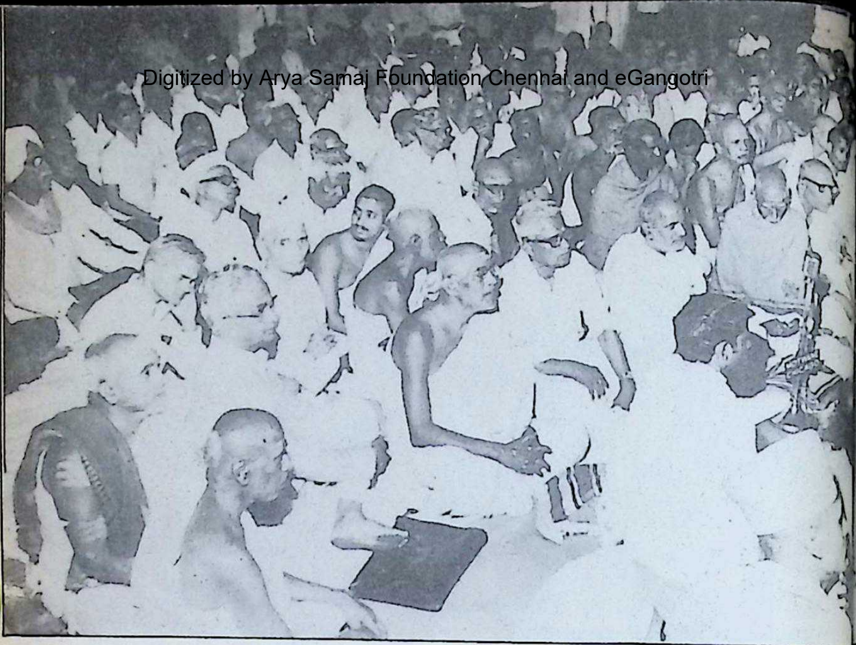


The Jagadguru was deeply moved when he released a special edition of Bhavan's book "Our Duty" containing the teachings of H. H. Chandrasekhara Bharati, his Guru.

The Vidvat Sadas brought back to mind the heyday of Sanskrit when it was a living, vibrant language.

The assembled audience marvelled at the mastery of Shri Bharati Teertha Swaminah who guided its deliberations. While the junior Acharya was full of thrustful eloquence, one could hear the mellowed sweetness of the senior Acharya who was particularly kind to some of the more aggressive participants.

True to the tradition of the Bhavan, the public reception to their Holiness held on April 8, provided an occasion for the Jagadgurus, the finest exemplars of Sanatana Dharma, to be felicitated by eminent men belonging to various religions including



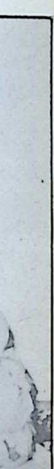
A view of the Vidwat Sadas in progress.

Islam, Christianity and Zoroastrianism.

In the Tamra Patra, mounted on an ornate frame and presented to the Holinesses, the Bhavan sought the blessings of the Acharyas for carrying forward its mission of recapturing the fundamental values of Indian Culture in a form suited to the changing conditions, cutting across political, religious and socio-economic barriers.

In his benediction, His Holiness touched on many topics. He was particularly happy about the growth and development of the Bhavan over the years. He said:

Sri Sannidhanam performing Sri Sarada-Chandramouleeswara puja at the Gita Mandir.



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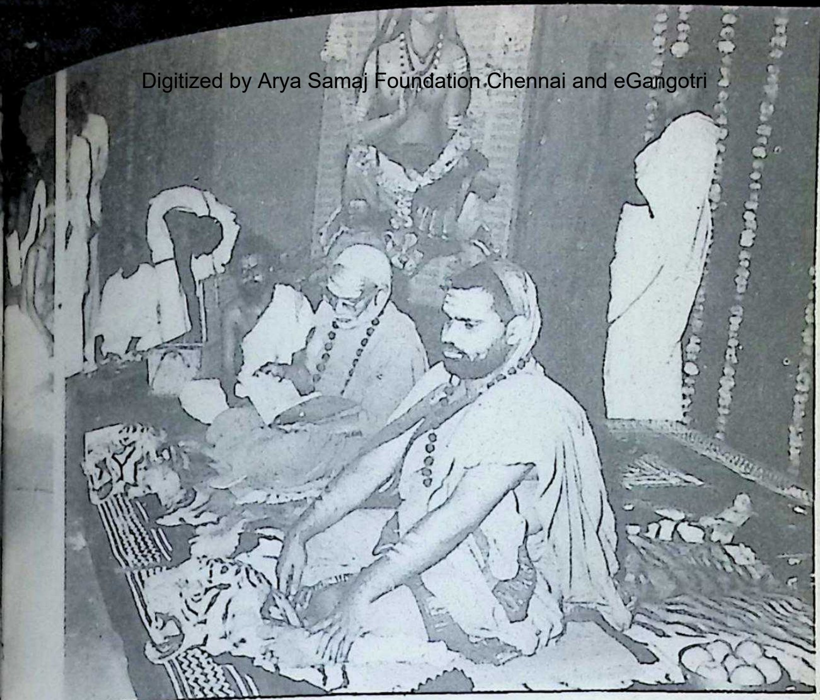
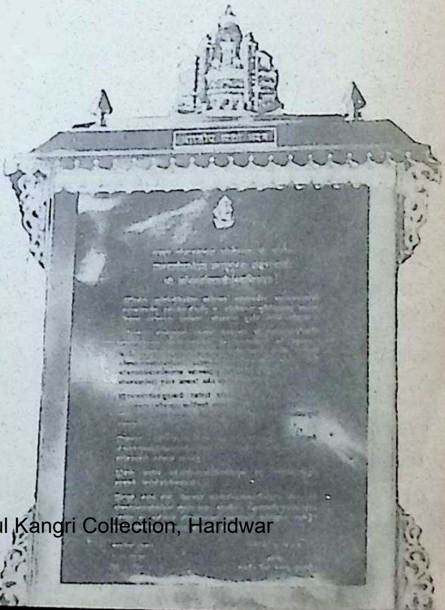
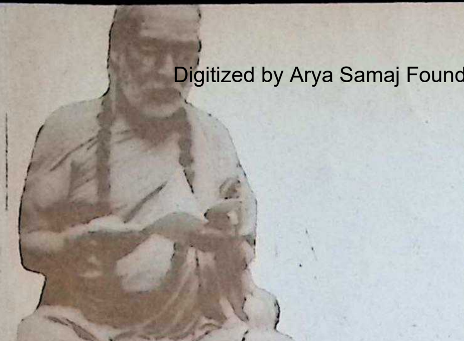


"I have observed one thing. Fourteen years ago, I visited Bombay. I visited this very Bharatiya Vidya Bhavan then. I see a great difference between that Vidya Bhavan and today's Vidya Bhavan. The Bhavan has expanded and its activities have increased too. Through the Bhavan's efforts, people have come to have faith in our ancient culture. People gather here eagerly to listen to great exponents of culture and religion. I did not observe this thing in the past."

What follows is a detailed account of the public felicitation function which began with recitations from Rigveda, Shukla Yajurveda, Krishna Yajurveda and Samaveda.





Welcoming their Holinesses, Shri C. Subramaniam, former Union Minister and Chairman of Bhavan's Madras Kendra, said:

ON this auspicious day, sanctified by the divine presence of the reigning pontiff of the Sringeri Sarada Peetham and his successor-designate, veritably a confluence of the Ganga and Yamuna, I deem it a great honour and privilege to welcome their Holinesses and you all, on behalf of the Bharatiya Vidya Bhavan.

His Holiness represents the venerable order of Jagadgurus immortalised by the great Adi Sankaracharya. We see in his Holiness a splendid example of a combination of philosophic height, moral depth and spiritual vision. The Acharya is a venerable personage both in contemplation and action. He is a crusader of Adi Sankara's message of Vedanta. He carries the message of peace and happiness to humanity. His renunciation is internal and his activities external. Incessant activity and unceasing meditation on the immanent are mysteriously reconciled in his sacred personality. Indeed, he combines in himself unitive experience, spiritual freedom and universal empathy. His Holiness is the guardian angel of Sanatana Dharma.

Hinduism is not a static religion but a dynamic one, full of vitality and growth. It is rather a way of life towards the attainment of God through observance of Dharma. It synthesizes spirituality and science. Hinduism is known for its catholicity of outlook, so eloquently expounded in the **Gita** by the Lord when He says, "Howsoever men approach me even so do I accept them, for, whatever path they may choose is Mine, Oh Partha."

When a European gentlemen approached, Sri Chandrasekhara Bharati Swami, the venerable guru of our present Acharya, seeking spiritual guidance and formal admittance to the Hindu fold, His Holiness explained to him that Sanatana Dharma, the Law Eternal, did not begin at any particular point of time. It was not propounded by any particular founder and did not recognise any territorial boundary. Therefore all beings born and to be born belonged to this Dharma. The Sanatana Dharma envisaged Samanya Dharma, ordinary law, and Visesha Dharma, special law. Samanya Dharma guided all mankind. Therefore, the question of conversion to Hinduism did not arise at all.

How great and right was the exposition of His Holiness is exemplified by the universal fact that conflicts among the followers of different religions are really not conflicts between religion and religion but only conflicts between ethical and spiritual values on the one hand and materialistic and hedonistic values on the other.

To fit the right man for the right job is one of the great problems from time immemorial. The Varnashrama Dharma as visualised by the ancient thinkers aimed at an ideal scheme of individual and social life. According to the **Mahabharata,** truth. charity, fortitude, good conduct, gentleness, austerity and compassion make one a Brahmin. So caste represented character of the individual. The ancient pattern of Varnashrama Dharma was a great ideal. Its modern form, with the degenerate caste system, is a negation of its essence. Unfortunately, this is a hideous reality that is hampering the path of our progress.

Saints and sages have always held that service to humanity and all other living beings is service to God. In the present national context; this message which your Holiness is spreading is of great value for national regeneration. Saints and sages like your Holiness are like illuminating light amidst encircling darknesses.

Your Holiness, on behalf of the vast family of the Bhavan, I welcome you very reverentially and tender our respects to you and pray for your continued blessings for the Bhavan so that it grows from strength to strength. **(Cheers)**

Offering his felicitation. Parsi High Priest Dasturji Dr. Navroz Minocherhomji, began with a Zoroastrian prayer in his resonant voice and said:

WE have met together here today to felicitate the worthiest representative of Sanatana Dharma. In the course of my tribute, I shall try to outline the eternal values in Zoroastrianism which are parallel with Vedism and Vedantism.

Sanatana Dharma is not a static Dharma but the stabilising factor of Aryan life. By Aryan I do not mean what Hitler meant but the noble life of noble people. It is the sum total of their values in life which form the Aryan culture or the Indian Culture.

We agree with that philosopher and sociologist who said that "religion forms the supreme synthesis of the norms and values of life." Their Holinesses are the embodiment of these values.

Religion is the way of good life. Religion is not for discussion but for daily living, as we are also made to understand in our scriptures. Religion makes for a richer, a fuller life. This is

Jagadguru Shri Abhinava Vidya Teertha Swaminah, the reigning Pontiff of Sringeri Sarada Peetha, presenting a copy of the book, "Our Duty," to the Parsi High Priest, Dasturji Dr. Navroz Minocherhomji, who spoke at the public reception given to the Jagadguru at the Bharatiya Vidya Bhavan on April 8, 1982.

again exemplied by their Holinesses. A richer, fuller life flows from the vision of the radiant light that is in each man in the form of the Atman, and it is natural that the Upanishads proclaim the Atman-Brahman identity. The final goal of life is the disappearance of the gulf between the Atman and the Brahman.

Unfortunately, in this amoral, technological world, we are unmindful of the values of which the Aryan Dharma is the repository. Zarathushtra had warned in his time that never for a second time shall the "apaguru" twist the pattern life, the pattern of values and poison the stream of life. Fortunately for us from time to time, the good guru comes and points to us the path. I shall never forget the definition of a guru given by Dr. Zakir Husain at an educational conference in 1952. "The teacher is the transmitter of higher values to children," he said, describing children as "personalities in the bud." If we can remember these two definitions, I think our life would be on a higher pedestal.

The Jagadguru is an exponent of the Vedic wisdom. In the Zoroastrian religion we have been asked to fulfil three conditions—attain the wisdom of the mantras, retain its excellence and be a very fine exponent of the doctrines of religion. These are the three functions of the guru and their Holinesses are fulfilling these conditions perfectly.

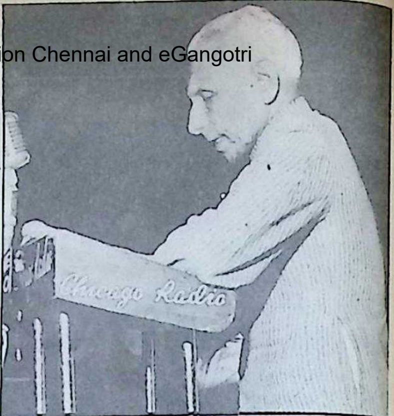
The guru is again called in the Aryan Dharma as **Samitpati.** In the Zoroastrian literature, the guru is called **Amitpati.** It is derived from the root 'id' to ignite, to ignite the spark in the mind of the disciple. That is the function of the guru, and we see how in olden times the disciple used to take samit (dried twigs) to the Guru, with the prayer, "oh dear master, ignite these with thy spark so that we may make headway in our lives."

His Holiness has been noted for serving the Daridra Narayana. We believe that religion is lived on the double axis, the axis of the worship of God and the fellowship of man. The Zoroastrian scripture says, "Fortunate is that soul who rescues people caught in the whirlpool of distress." The same thing we find in the mission of Sri Ramakrishna and Swami Vivekananda.

It is really saddening to note the modern drift of life. We are suffering from various ills including politics without ethics. In India we believe that nothing that is ethically wrong can be politically right. If we cherish and abide by the values upheld by their Holinesses, India will become a shining beacon to the rest of the world.

As a representative of the Zoroastrians, I offer our heartful felicitations to the Jagadgurus. (cheers).

The next to offer felicitations was Shri Moinuddin Harris, Chairman of Anjuman-i-Islam and a Trustee of the Bombay Gandhi Smarak Nidhi.



Shri Harris

I CONSIDER it a great privilege to associate myself with this felicitation programme. When my friend and colleague Shri Ramakrishnan asked me to be here, I welcomed the invitation for two reasons. First, I thought I would be participating in an activity of the Bhavan which I have always considered a privilege and a rare occasion. Secondly, I thought I shall be following in the footsteps of my guru Dr. Zakir Husain. When he became the President, Dr. Zakir Husain, in his very first speech, said that the whole of India was his family. The next thing he did was to call on religious leaders of different faiths including his own and I remember he went to one of the Sankaracharyas to pay his respects. I also remember that some eye brows were raised about a Muslim going to pay his respects to the Sankaracharya. But Dr. Zakir Husain under whom I had the privilege of being a humble student for several years at the Jamia, which he built so laboriously, had his answer. He told me as a friend who enquired about it that he was following the true Islamic teachings. What was that teaching? A Muslim is required to believe in the divinity of God and along with it also to believe that, from time to time, messengers of God come to lead humanity to the right path. The Koran says that there is no community without a teacher. no hamlet without a teacher. These messengers who come from time to time, deliver the same message of the divinity of God and brother-hood of man.

It is for this reason that Dr. Zakir Husain considered it a privilege and a duty to call on different religious leaders to pay his respects.

Friends, ours happens to be a multi-lingual, multi-racial and multi-religious country. This is something unique, we are told on occasions. But there are other countries which also have followers of different faiths among them. But ours is a country with a distinct position because millions of people who, according to our ideas, belong to different religions have been living together for centuries. This is something that has made this country great.

But unfortunately it has been the experience of man that religions which come to unify are made the cause of division and discord. Perhaps this is due to the fact that man who talks so much of his own wisdom, ancient as well as modern, neglects some of the primary things he ought to give more attention to, and among them, education is one.

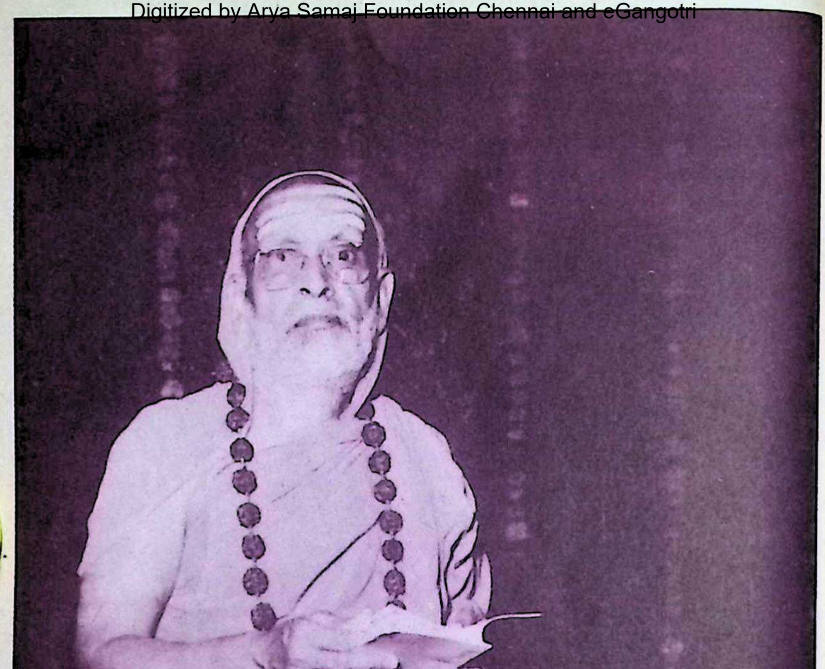
The manner in which education has been neglected in our country and abroad has also brought humanity to the present pass. I don't know when that will be corrected. But the only hope that we can have are the religious teachers, no matter to which faith they belong, no matter from which part of the world they hail, because they are the people who uphold the values which we seem to have forgotten these days, and which are the ultimate ones that ought to be remembered and honoured if humanity is to survive.

It is a great occasion for all of us to be here to welcome and felicitate these great personalities. I offer my felicitations to their Holinesses. Let us all pray that we shall be able to do the things that are taught to us by the different religions. The teachings are the same in nature, same in principles. The great good fortune that my generation had was that of having Gandhiji amongst us who reminded us of those values and wanted us to practise them. But his teachings have been totally forgotten these days. If we can come back to that, we ourselves, our country and the world will be in a happier position. (**Cheers**)

The Vice-Chairman of Bhavan's Cochin Kendra and Chairman of the Khadi and Village Industries Commission, Shri A. M. Thomas, was the next speaker to felicitate the Acharyas.

I HAVE particular pleasure and pride in standing before you to felicitate His Holiness Jagadguru Mahasannidhanam and His Holiness Sannidhanam. Although I am a layman, there is some appropriateness in my being asked to offer my respectful felicitations to their Holinesses as I come from the territory of the great master Adi Sankara; I hail from Kaladi, India's Bethlehem (**cheers**). I ought to have formed a humble member of His Holinesses' entourage, if I may say so.

Adi Sankara has been the founder of modern Hinduism. There is no doubt about it. It was Adi Sankara who gave an



all-India character to Hinduism. It is well known that he founded the first Math at Sringeri and

the premier one. When Sringeri claims apostolic succession, I can very well understand that because I believe in the faith of apostolic succession, in royal priesthood.

So when I speak here, I consider His Holiness the Mahasannidhanam as the Apostle of Sri Sankara, his successor and the head of the royal priesthood. (cheers) In fact, Adi Sankara, in his conception of entire India, founded a Math in Sringeri, the first and the foremost; one in Dwaraka in Saurashtra; one in the North in Badri, and one in the East in Puri. It shows the unity that he envisaged as far as this country is concerned.

While I do not think it is necessary for me to detail anything about Adi Sankara's philosophy, I would like to emphasise on this occasion that Adi Sankara knew that it would not be possible for the common man to grasp the Advaita philosophy. Therefore, when the city of Bombay has been honoured and blessed by their Holinesses, it is up to us to think of the significance of their visit and of the philosophy they expound. It has been mentioned that the best form of worship is service to humanity. Swami Vivekananda has said that God sleeps in the rock, He wakes up in plants but He speaks only through man. Service to man is the highest form of worship.

Why was Sringeri chosen by Adi Sankara for establishing his first and foremost Matha? There, it is said he saw a snake protecting a frog; a snake and a frog existing together, forgetting their enmity. Similarly, in Adi Sankara's philosophy there is no place for conflict. He came to resolve all and to stress the fundamental unity. Adi Sankara lived only for 32 years. What he did for India in the course of that short period, no other person has been able to do. He travelled four times all over India when there were no means of modern transport. We cannot even envisage how he did all that! Adi Sankara has defined God as love, God as truth and that realisation of God in one's own self is the supreme goal of life.

I am not a Pandit to interpret

Shri Thomas

to you the Advaita Philosophy but I would say this much that though Adi Sankara was a votary of knowledge, and of Advaita philosophy, he also realised that as far as the common man is concerned, his emotional satisfaction had also to be ensured. He was against all narrow sectarianism as it engendered group rivalries.

If we keep in mind Adi Sankara's breadth of vision and his appeal to our head and heart, I think it would be the best way of paying a fitting tribute to their Holinesses.

Shri Justice Tekchand, Chairman of Bhavan's Chandigarh Kendra, then offered his felicitations.

I AM filled with great joy while offering my felicitations to their Holinesses.

Adi Sankara came to revive Hinduism. Though he lived only for a few years, his life was eventful. He, with his vision of national unity, established four Maths — Badrinath in the North, Puri in the East, Sringeri in the South and Dwaraka in the West — symbolising the oneness of Indian culture and civilization.

A worthy successor of Adi Sankara, Your Holiness has taken upon yourself the mission

MOTWANE
CHICAGO

Shri Justice Tek-Chand offering obeisance to Sri [illegible]hanam.

Sri Mahasannidhanam receiving the citation from Shri Dave.

of propagating dharma. Proper performance of one's duty is what dharma is. Today every one seems to be bothered about his rights only and not his duties, little realising that rights would follow one's duty, as a matter of course.

Elevating man to the level of God is the ideal envisioned by the ancients. Today the state of the world is such, that even though we are not in a position to raise man to the level of god, let us at least remain human and not degenerate to the level of wolves. We seek the guidance of your Holinesses in the proper ordering of our lives.

Dark clouds of Adharma are spreading a pall of gloom in our country. Nay, this is a global phenomenon. It is our sincere hope that the benign presence of your Holinesses will help chase away these murky clouds. You are the upholder of dharma which can never fail. **(cheers)**

MM Prof. J. H. Dave, Honorary Director of the Bhavan, who read the Sanskrit citation inscribed in the Tamrapatra presented to His Holiness made the following prefatory remarks.

ADI SANKARACHARYA very successfully revived Hinduism and brought it a new and fresh philosophical spirit by which he could reconcile the various differences both philosophically and practically. His system satisfied the requirements of all people,

॥ स्वागतम् ते जगद्गुरो ॥

ॐ

श्री गुरुभ्यो नमः

श्रीमतां पूज्यपादानां श्रीजगद्गुरूणां श्रीमत्परमहंसपरिव्राजकाचार्येत्यादि बिरुदमहितानां
आचार्यवर्याणां दक्षिणाम्नाय श्रीशृङ्गेरीशारदापीठाधीश्वराणां
महासन्निधानानां श्रीमदभिनवविद्यातीर्थमहास्वामिनां तत्करकमलसंजातानां
भारतीतीर्थस्वामिनां च चरणारविन्देषु अंधेर्युपनगरस्थैः
तथैव भवन्स्कालेज् अध्यापकाः अन्तेवासिजनैश्च सादरं सप्रमाणं समर्पितेयं ।

॥ स्वागतवन्दनोपचारपत्रिका ॥

महदिदं भागधेयमस्माकं यत् आदिशंकरभगवत्पादाचार्यवर्याणां प्रतिनिधिभूताः । तत्र भवन्तः भारतवर्षतीर्थयात्रायां अत्रस्थ शिष्यजनाननुग्रहीतुं स्वपादरजसा इमं प्रदेशं पवित्रीकर्तुं अस्मदीयप्रार्थनां सफलीकर्तुं च अंधेर्युपनगरं तथैव तत्रस्थ श्रीरामनगराधिनिवेशं अलंकुर्वन्ति इति ।

आदिशंकरभगवानिव भवन्तोऽपि नेपालदेशाभ्यगमं कृतवन्तः ननु ! । तथैव पूर्णभारतदेशं चाटित्वा अनेक भक्तजनान् तत्तद्देशीय भाषाया ऐक्यमाविष्कुर्वाणैः वाग्गुंभैः वेदान्ततत्वविषयान् साधारण जनानामपि सुखबोधाय युष्माकमुपदेश भाषणानि सरलप्रकारेण व्यवस्थाप्य अनुगृहीतवन्तः । वयं धन्याः येनास्माकमाचार्याणां दर्शनावकाशः अद्य प्राप्तः । गुरुदर्शनं परमपावनं जन्मसाफल्यकरं च करोति । चतुराम्नायमठेषु शृङ्गेरी दक्षिणाम्नाय शारदा पीठं विराजतेतमाम् कारणत्रयात् । एकमस्माकं आद्यशंकराचार्याः अत्रैव द्वादशवर्षाणि अध्ययसन् । द्वितीयं महापुरुषाः जीवन्मुक्ताः गुरवः अस्मिन् पीठे आसन् । अविच्छिन्न परंपरा इति तृतीयम् । "महासन्निधानमिति" प्रियशिष्यैः आहूयमानाः भवन्तः सर्वेषां दर्शनसुलभतया कारुण्यभावेन शिष्याणां कष्टान् दूरीकृत्य तान् विशेषतः संरक्षन्ति । युष्मदनुग्रहभूताः श्री श्री भारतीतीर्थ यतिप्रवराः शास्त्रे धर्मरक्षणे तथैव अन्येषु गुणेषु स्वगुरुवर पद्धतिमेव अनुसरन्ति । अस्माकं गुरुत्तमो सर्वदा शिवकुमाराविव दृश्यते । अस्मान् सर्वान् तथैव इतर प्रदेश शिष्यान् सनातनधर्ममार्गे बोधयन्तः महतीं लोकोपकृतिमातन्वन्ति । अस्मिन् समये भवतां अनुग्रहस्यप्रभावणेन अंधेरीनगरस्थान् सर्वान् पूर्वाधिकं सन्मार्गे सत्कार्ये सत्संगेप्रवर्तयितुं आशीः अनुगृह्णन्तु इति प्रार्थयामो वयं ।

स्वागतं स्वागतं सुस्वागतमिती त्रिवारं ब्रूमः । पुनः पुनः नमस्कृत्य तिष्ठामो वयम् ।

इत्थं

अंधेरी

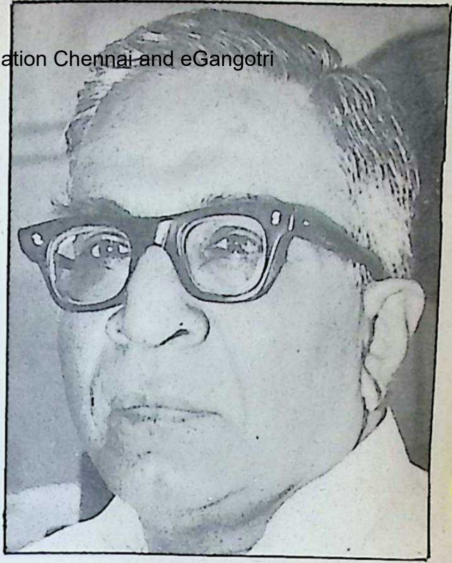
भवन्स् कालेज अध्यापकाः
अंधेरी शिष्यजनाः
भक्तजनाश्च ।

१५-४-१९८२

He established Kevala Advaita and propounded the Brahmavada of the Upanishads. Even though he relied on the Sruti he also satisfied the seekers of truth by pure reason. He established maths in all directions of India. The great math of Sringeri had on its Peetha as pontiffs an uninterrupted succession of learned Swamis like Sureshwaracharya and Vidyaranya. The Brahmaleena guru of the present pontiff has written a Sanskrit commentary on "Vivekachudamani," and its English rendering has been published by the Bharatiya Vidya Bhavan. The present pontiff, His Holiness Jagadguru Abhinava Teertha, is the 35th pontiff in this line. Both his Holiness and his successor Sankaracharya are highly enlightened and erudite scholars in all Shastras and Darshanas. My pranams to them.

[See photocopy of the Sanskrit Citation in the Tamrapatra on page 40.]

Dr. V. Subramanian, Finance Minister of the Government of Maharashtra who read the English version of the citation made the following introductory observations.


Dr. V. Subramanian

I CONSIDER it as a very privileged moment for me to have been asked to participate in this most noble and elevating function. The city of Bombay has been the beneficiary of the magnificent blessings of their revered Holinesses; in the past it has been beneficiary of the blessings of the Sankaracharya of Kamakoti Peetham.

As the spiritual descendant of the founder of modern Hinduism, as Shri Thomas has said, His Holiness the Mahasannidhanam has been going from place to place preaching the gospel of peace and enlightenment, as indeed Adi Sankara did several centuries ago.

In an age of darkness Sankara 'brought light. In an age of misery, Sankara brought enlightenment. In an age of conflict, Sankara brought harmony. In an age of strife, Sankara brought peace and unity. And the spiritual descendants of Adi Sankara are doing just the

His Holiness
Jagadguru Sri Abhinava Vidyateertha Swaminah
Sankaracharya of Sringeri Sarada Peetham

In the name of the Sanatana Dharma, the eternal and ageless Way of Life, envisioned by the Seers of India in their transcendental wisdom—

In the name of the paramount values of Bharatiya Vidya, the three-fold aspects of which are *Satyam*, *Shivam* and *Sundaram*, expressed through *Shraddha*, *Samyama* and *Samarpana*:

We heartily *welcome* you as a dynamic exemplar of India's age-old yet ever-new spiritual wisdom and as an authentic exponent of Bharatiya Vidya;

We *hail* you as the worthy disciple of that peerless Jeevanmuktha, Sri Chandrasekhara Bharati Swaminah, who trained you for 24 long years prior to your formal ascension as the Dakshinamnaya Peethadhipati in 1954, just as you chose in 1974 your successor in Sri Bharati Teertha Swaminah—who is with us today—and are training him since then;

We *adore* you as the preserver, protector and propagator of Dharma in its manifold and all-comprehensive aspects, in the tradition of Paramaguru Adi Sankaracharya by ministering to the spiritual needs of all who seek your guidance irrespective of caste, creed or region whereby comes your title "Jagadguru";

We *venerate* you as one of the most illustrious and authentic representatives of the world's oldest Spiritual Order —Sannyasa Parampara—dating back to the Vedic times, and as the 35th Pontiff of the Sringeri Sarada Peetha with its unbroken Acharya Parampara dating back to more than a 1000 years beginning with Sri Sureshwaracharya, the foremost disciple of Adi Sankara Bhagavadpada;

We, the members of the Bhavan's far-flung family, are pledged to recapture the fundamental values of India's culture in a form suited to the changing conditions, cutting across political, religious and socio-economic barriers. In a world threatening to fall to pieces under the impact of an amoral technological explosion, we prayerfully seek your blessings for carrying forward the mission of India in an attitude of *Iswara Pranidhana.*

Thursday, April 8, 1982
Saka Era: 1904, Chaitra Shukla Poornima

PRESIDENT
BHARATIYA VIDYA BHAVAN
BOMBAY

same thing. In the **Bhagavad** Gita we say that the Lord manifests himself now and then in order to cleanse the world of adharma and restore amity and peace.

Great men who are the images of the Almighty take their birth to render the supreme duty which the Almighty owes to his children. I do not think we can ever be more fortunate than be the recipients of their blessings. All of us mean well. But all of us are not in a position to do what we mean. All of us mean to avoid conflict but we are not in a position to avoid it. It is said: Jaanaami Dharmam na cha mey pravritti. "I know what is righteousness, but I have no inclination towards it."

It is the function of the spiritual descendants and these images of the Almighty to see that on the one hand men are given the inclination towards righteousness and men are helped and encouraged and fortified in order to prevent unrighteousness. I will now read of the Citation in English.

[See the text of the citation in English on page 42.]

Shri Dharamsey M. Khatau, Bhavan's President, before presenting the Tamrapatra to His Holiness, said:

TODAY is a very historic and auspicious day for the Bharatiya Vidya Bhavan. The greatest asset of the Bhavan is the grace of God, the blessings of the godly and the goodwill of everybody.

Their Holinesses are moral monarchs, they are the reposi-

Sri Mahasannidhanam symbolically accepting the exquisitely-mounted Tamrapatra from Bhavan's President Shri Dharamsey Khatau by whose Side is Bhavan's Executive Secretary Sri S. Ramakrishnan.

tories of the highest values handed down to us by our Rishis. I tender Bhavan's homage to these holy saints. We, in the Bhavan, always look upon them as Margadarshies. It is our great good fortune that the Jagadguru has taken an abiding interest in the Bhavan for the past so many years.

According to our age-old tradition the sacred is given precedence over the secular. Therefore, we consider this visit of the Jagadguru of Sringeri and his successor-designate as the most significant landmark in the onward march of the Bhavan.

The Bhavan is a comprehensive movement pledged to promote the values of Sanatana Dharma. As a humble token of our affection and reverence I have great pleasure in presenting on behalf of the Bhavan's far-flung family this Tamrapatra unto His Holiness. The citation in Sanskrit read out by Prof. Dave and in English read out by Dr. Subramanian are inscribed on either side of it. I request their Holinesses to give us their blessings.

Amidst prolonged cheers His Holiness symbolically accepted the Tamrapatra by touching it.

Then it was the turn of Shri S. Ramakrishnan, Bhavan's Executive Secretary, to request His Holiness to release the book, "Our Duty." He said:

THERE are very few people, it must be confessed, who live religion. This regrettable fact has been tellingly expressed by the 18th century English clergyman C.C. Colton: "Man will wrangle for religion, write for it, fight for it, die for it, but alas do anything but **live** for it."

Fortunately, there are a few exceptions to this. Today, we have the privilege of requesting the Sringeri Jagadguru to formally release the book of the sayings of one such exceptional person — Jagadguru Shri Chandrasekhara Bharati Swamiji of Sringeri who shuffled off his mortal coils in 1954 in the sacred waters of Tunga. Jagadguru Shri Chandrasekhara Bharati was a Jeevanmukta. He became a legend in his own life time. He was Guru of the Jagadguru who has sanctified the Bharatiya

Shri S. Ramakrishnan

Vidya Bhavan with his sacred presence today. As Prof. Dave mentioned, the Bhavan has had the privilege of publishing two works of Jagadguru Shri Chandrasekhara Bharati Swamiji. One is the English translation of his peerless commentary in Sanskrit on Adi Sankara Bhagavatpada's celebrated work, "Vivekachudamani." The present pontiff, Sri Abhinava Vidyateertha Swaminah, graciously permitted the Bhavan to publish the English version which was done with great Sraddha by the late Prof. P. Sankaranarayanan, a distinguished professor of philosophy and a very dedicated staff member of the Bhavan for several years. The book is now in its second edition and is in constant demand in India and abroad.

The book which we are now requesting His Holiness to release today is entitled "Our Duty." It contains select talks of Sri Chandrasekhara Bharati Swamiji, as recorded by Sri R. Krishnaswami Aiyar who later became a Sannyasin under the name Jnanananda Bharati.

This book is small in size but contents-wise it is truly a precious book. The first edition was brought out by the Bhavan in 1964 under our one-rupee series. Unfortunately on account of the runaway inflation which has reduced the value of the rupee to two paise, the same book priced Re. 1 in 1964 has to be priced today at Rs. 9/-. Thanks to the Sarada Seva Samiti which came forward to share the financial burden, the Bhavan has been able today to bring out the second edition and offer it at Rs. 5/- The short sermons in the book are illuminating. I would particularly refer to the chapter on 'Fate and Freewill' which explains in unmistakable terms, contrary to the popular belief, that we, the people of India, are certainly **not** fatalists. In fact, the Jagadguru establishes that free will alone exists according to Indian philosophy, and that fate is merely the past tense of free will.

"Our Duty" also corroborates the lesson contained in the Yaksha Prasna of the **Mahabharata** that happiness is the outcome of duties well discharged. The Jagadguru was a rationalist to the core and a logician of extraordinary perception. The book gives us glimpses of the logic of His Holiness whose method of teaching was by means of Socratic dialogue. And fortunately for us, just as Socrates had his Plato, His Holiness had his Plato in Sri R. Krishnaswamy Aiyer of revered memory.

The aim of the Bharatiya Vidya Bhavan Book University is to publish a series of books, which would serve the purpose of providing higher education. The Bhavan's books are devoted to life, literature, and culture. They are meant to foster the values of Sanatana Dharma, to preserve the age-old and ever-young heritage of India. We have so far published over 850 titles, and the sales exceed nine million copies. Despite the massive invasion of shoddy literature, that Bhavan's books have such wider readership is an affirmation that the soul of India is still sound.

Knowledge is power. May Knowledge confer on us immortality. "Amritam Tu Vidya," says a celebrated aphorism. Incidentally, "Amritam Tu Vidya" is Bhavan's motto. Indeed, the role of knowledge is to remove ignorance and thereby fear. All quarrels arise from ignorance. For example, Krishna is known as Gopala and Siva as Pasupati. I need not tell this learned audience that the meaning of 'Go' and Pasu is the same. Shri Ramakrishna-Paramahamsa, the saint of Dakshineshwar, once explained that it is only Siva's demons and Rama's monkeys who fight against one another, meaning thereby that it is only the ignorant and the foolish that quarrel in the name of religion and denominations.

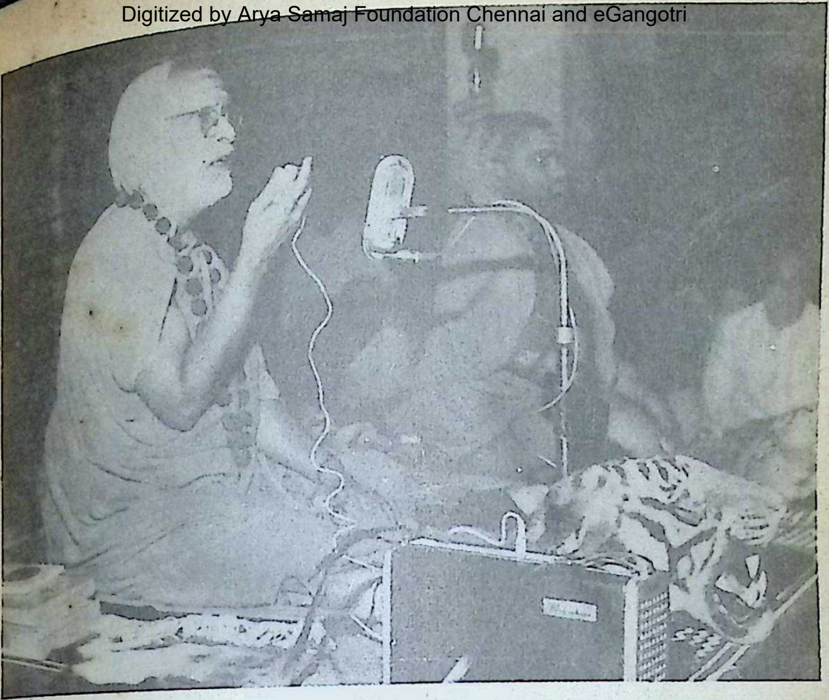
Centuries ago when ignorance threatened to engulf our Punya Bhoomi, Adi Sankara came as a beacon light. The sparks from that very light are with us today in the persons of Jagadguru Sri Abhinava Vidya Teertha Swaminah and his successor-designate Bharati Teertha Swaminah. They are the 35th and 36th Pontiffs of Sringeri Peetha established by Adi Sankara. Permit me to quote what Margaret Noble, Sister Nivedita, said of the great Adi Sankara: "We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the virile force and freedom of Martin Luther and the political efficiency of Ignatius Loyola but who could imagine these united in one single person! That was the great Adi Sankara."

I now prayerfully request the Jagadguru to formally release the book and to present sambhavanas to the scholars and Vaidikas from all over the country who took part in the two-day Vidvat Sadas held by the Bhavan, and also bless us with his words of benediction.

His Holiness then honoured the Sanskrit Pandits and Scholars with Shawls and Sambhavanas.

Then followed the eagerly-awaited 'anugrahabhashan' of His Holiness which was delivered in chaste Hindi. We present here a near-verbatim English translation.

A NATION has its own ethos and its inhabitants live in keeping with that ethos. When a nation's religion is endangered,



God comes down to save it.

Some people argue that these incarnations are not of God, they are "Great Souls." Some people declare them to be God himself.

We consider the Vedas to be God and the Vedas declare that God is present in the universe in all forms. Why then should He not be present in these "high-souled" persons too? Little do we understand the importance of the lives of "great souls" during their own life-time. Ultimately, however, we do recognise them as "Great Souls."

We, Indians, follow the traditional Vaidika religion. It is not known when Vaidika Dharma came into being. It has been in this country form time immemorial. Therefore, it is said that it is "self-born." A hill is said to be "self-born." But nothing can be "self-born" in the true sense of the term. Anything that is born needs a maker. Who is the 'maker' of the hill? We say, one who made the world, made the hill too. Similarly, we cannot say definitely who made the Vedas; so we call them "self-born." But why call it "self-born" when it does not have a maker? The answer is God himself gave the Vedas to us. We have followed the

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Vaidika teachings for a very long time. As things grow older, people gradually lose faith in them. We are human beings after all.

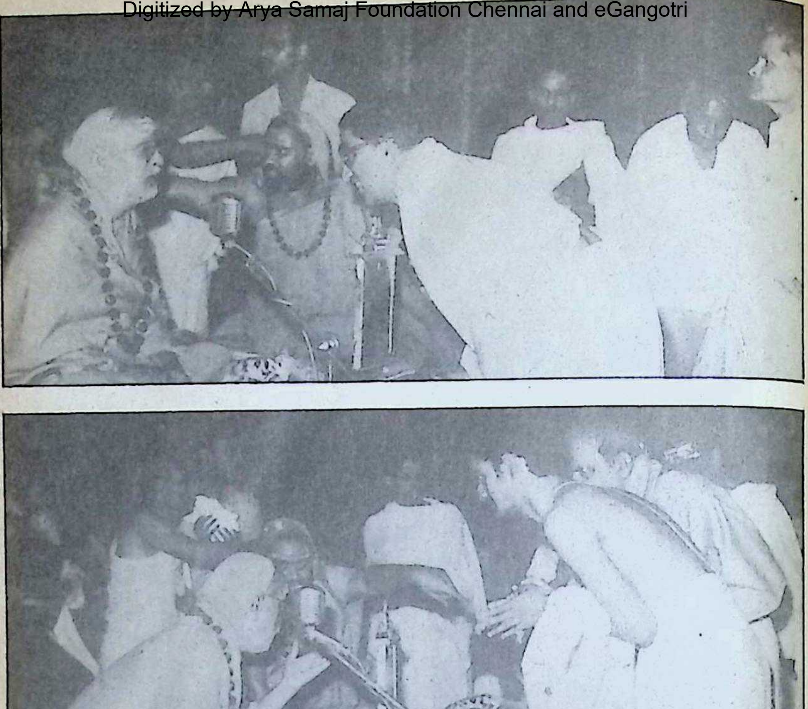
To commit a crime is a great sin but we do it all the same. We see others doing it. We too are tempted to commit crimes. Similarly about virtuous deeds. If we see other people doing righteous acts, we are also inspired to do so.

However, we see that some people, who earnestly follow religion coming to grief. They ask, “If religion is the pathway to happiness, why should religious men suffer?’

What they follow is not religion and hence they suffer. People seek to spread religion in their own wilful ways. When one starts spreading religion, his conscience is itself the standard of his religious fervour. Everyone has a mind and intellect too. One can easily inflict on us what he deems to be religion. When talking about law, we say that whatever is written in the Penal Code is law and nothing else can be law. How do we decide whether something is good or bad? If the Penal Code declares it is good, it is good; otherwise it is wrong. To commit a theft is bad, and a punishment is laid down for it. If we help others, it is a good action.

Similarly, what is ordained in the Shastras is right. Here a doubt may arise. What about people who are ignorant of the Shastras? We would also similarly ask: One who knows nothing about the Penal Code cannot distinguish between a lawful act and an unlawful act. To a person who pleads ignorance of law, we say: “You should have known it. Ignorance of law is no excuse.” This is one way.

A better approach is advocated by our scriptures. Our friend Shri Subramaniam just now said that duties are of two types: Samanya Dharma, Universal or common duties, and Visesha Dharma, specific or special duties. All of us wear some kind of dress. There is no compulsion for everyone to wear a uniform. Who should wear a uniform? Policemen and soldiers necessarily need a unifom. For us, an ordinary simple dress will do. Why do all of us not wear the same dress? That can be done; but it would result in confusion. If we have to lodge a complaint, we go in search of a policeman. How do we distinguish a policeman if all of us including the policemen wear the same uniform? We would have to ask everyone whether he is a policeman. He would retort: “What a fool you are! Get away.” What is necessary is one should be able to distinguish a policeman even at a glance from a crowd. Only then can



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we lodge a complaint, quickly. So, though wearing something is essential for all of us, not everyone needs a uniform.

Just as there is special dress for some people, there are special duties for some people and ordinary duties for others. What are the ordinary duties — Samanya Dharma? These include, "ahimsa, satyam, asteyam, saucham and indriya nigrah."

Ahimsa is a basic ingredient of every religion. Do not harm any living being. Satyam and Asteyam mean Truth and non-stealing. Saucham is purity. If a person approaches us wearing dirty clothes, we are filled with disgust. Hence the injunction, 'Be clean, be pure.' Indriya Nigraha is control of our senses. God created the Rakshasas as well as human beings. Who are Rakshasas? Rakshasas are those who cannot understand the evil consequences of their licentious behaviour. They eat whatever they find tasty. Men are not Rakshasas. If we have diabetes, the doctor advises us to avoid sugar. Many diabetics would not eat sugar, but quite a few do and then run to the doctor. The doctor asks why he ate sugar. They blame their palate. If you do not have control, even over your tongue, how can you be called human beings? Hence it is said that if you want to live well and achieve some positive ideals in life, then you must have good control on your senses. The above holds good for all. It is not at all intended for a specific group of persons.

Specific duties are meant for a particular class of persons. The police may resort to corporal punishment and threats to extract information from the suspects. If a fight is going on in a city square between two factions, the Collector comes on the scene. He would first talk to the people, may order a lathi charge, and if even this is of no avail, he may order the police to open fire. If people are killed in the firing, the Collector is not blamed. But if we try to disperse the crowd ourselves, it may turn out to be a serious offence because we do not have the authority to do so. What a non-authorised person does may be right, but it is treated as wrong.

Similarly, we should understand what religion is. When Sanatana Dharma was in peril, Bhagavan Sankaracharya appeared in the world. What kind of a heart did he possess? A gentleman from Kerala has just now said a few words about Bhagavan Sankaracharya.

We have forgotten that we are born in India. We think that we belong only to Karnataka or only to Maharashtra or only to Telangana or only to India. But what type of person was Bhagavan Sankara? He was a unique person. He was born in Kerala, no doubt. In search of a guru, he went to the banks of the Narmada. He knew nothing about this guru. He had only heard from people that the Guru was a "great soul." He took initiation from this guru. After his enlightenment, Sankaracharya strove for saving Sanatana Dharma from the wanton blows it had been receiving. How did he set about doing this? By violence? No. He directly approached the learned people and said to them, "Friends, come and tell me what you know, and after that, please listen to what I have to say. Please accept whichever of the two you deem to be right." Through his power of persuasion he overcame conflicting opinions. Thus he reinstated Sanatana Dharma.

People from Kashmir to Kanyakumari have the same reverence for Sri Sankaracharya.

We should be broad-minded. The person from Kashi belongs to us, the person from Rameshwaram also belongs to us. Our religion is broad-based. All the centres of pilgrimage spread all over the country are ours. This feeling should be with us always. How is this feeling to be developed? Bhagavan Sankara was born in Kerala. When establishing missions, what did he do? These days people go to Delhi as MPs from various States. Invariably, they fight for their own State and not for the whole nation. The MPs from Karnataka would ask what Karnataka would get from the Central Government. If asked "Why do you fight for Karnataka and not for the entire nation?" they would say: "I have to return to this place after some time anyway. All the Indians do not vote for me. Only the people of Karnataka do. I am happy if these people are happy."

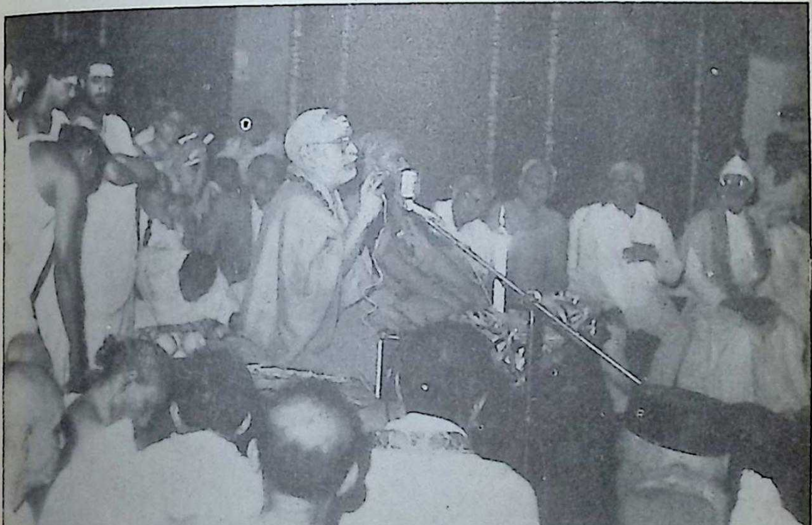
We possess this sort of mentality. On the other hand look at Bhagavan Sankaracharya's comprehensive and wide vision. No one accused Sri Sankaracharya that he established missions only near his residence or only in Kerala. He established the four maths in the four corners of the country. What locations did he choose for establishing these maths? One was in the Himalayas, the second in the Malaya ranges. The third is in the Eastern region and the fourth on the Western region.

The inner feeling at the root of this remarkable undertaking was: the whole of the country is mine. He had four disciples, from North as well as South. Mandana Misra of the North (who after Sannyasa came to be known as Sureshwaracharya) was installed as the head of the Sringeri Peetha in the South. In Puri, he installed a person from the West. Thus, he installed as heads of mathas persons not belonging to that region. What was his motive? It was nothing but to demonstrate that the entire nation was one.

Nothing would be achieved by discriminating between region and region. Some people complain that Sankaracharya wrote in the Sanskrit language which is a possession of Brahmins. But this is wrong. Sanskrit is the language of many of the basic texts of the Buddhists, the Jains and also of the Charvakas. There are numerous Sanskrit classics which are not the creations of Brahmins. What was the common language of these times?

A present day scholar prefers to write in English. Does this mean that he has forgotten his mother-tongue, say, Marathi, or that he has no respect for Maharashtra? It only means that he wishes his book should be widely read. For this, he must employ English. It is for this reason that Sri Sankaracharya wrote his books in Sanskrit.

We revere Sanskrit as our scriptures are in this language and it is a unique language too. A person knowing Sanskrit can easily understand many other languages. Take my case. I have not learnt Hindi formally. I have only learnt Sanskrit. I started talking in Hindi on my own. Now people say that I have a fairly good command in



Hindi. How was this possible? It is all through the aid of Sanskrit.

No other language can serve as a parent language for other languages except Sanskrit. If you learn Tamil, Kannada or Hindi you can speak only these languages. But learn Sanskrit. Its beauty is extraordinary. The grammar is a little difficult, no doubt. But is English grammar very simple? Many eminent scholars admit that English grammar is very tough compared to ours. We spend our time learning English, a language which comes from 6,000 miles away and which has a difficult grammar. If we hesitate to learn Sanskrit, the language which has an illustrious history over the ages, it is our great misfortune. Bhagavan Sankaracharya wanted his works to be widely read, especially by all scholars. So he wrote in Sanskrit. That is why Sanatana Dharma whose tenets are in Sanskrit, is ever alive in the entire country. In olden days, the Sanatana Dharma extended to Kabul, too. This clearly indicates that Sankaracharya had a broad mind. If we do not broaden our vision in spite of having such a great guru and being aware of his sublime teachings, then we can only say that we have not deserved God's grace.

Now I would briefly speak on God. If asked "What is your idea of liberation?" some may reply: "For us, liberation is going to heaven". Some say, "It is going to Kailasa;" some say, "It is going to Vaikuntha." But really speaking, none of the people sitting here wants to leave this world and go to Kailasa or Vaikuntha. All of us want to remain here in this world. No one wants to depart from this world. We may get the reply: "If you want to go to Kailasa, pray, go ahead, we will follow you later." But this is not the way.

Bhagavan Sankaracharya propounded the unity of Atman and Brahman, which is liberation. He said one could attain liberation while retaining this very human body. You are bound and constrained because you have not realised your Self. Know your Self, and you are liberated. But what do you think of yourself? We usually say: I think I am six feet tall, I weigh this much. But this is not really knowing oneself, yourself. Actually, Real Liberation or "Jeevan Mukti" is liberation *here and now* and not going to any other place.

You perceive so many things. What is the reality which illumines the things you perceive? One would answer: "The sun is that reality." But when the sun has set, who illumines things? In the night, we have the moon, the lamp or something else to illumine things. All right. But how do you see the sun, the moon or the lamp? "I see with my own eyes. I am not blind," you will reply. This means that the eye is the seer. Ordinary perception consists in the contact between a sense organ and the object; but if we have no mind, even with open eyes we do not see the object around us. But, you may close the eyes and still experience light.

How can you know your mind which perceives objects? One does not need anything to understand the mind. One understands it oneself. The mind or the self is its own knower, just as light reveals itself and other objects as well. Your real nature consists in illumination or 'Jnana' or enlightenment.

The Self is neither born nor does it die. It is the body that takes birth and is subject to death.

There are various opinions; but many people may think that after death one goes to the heaven. However, the body does not go there; it is either reduced to ashes or it becomes dust. The Soul has no beginning. But owing to the "Karmas" or past actions, the bound soul journeys from body to body. Owing to some meritorious deeds, it acquires a human body.

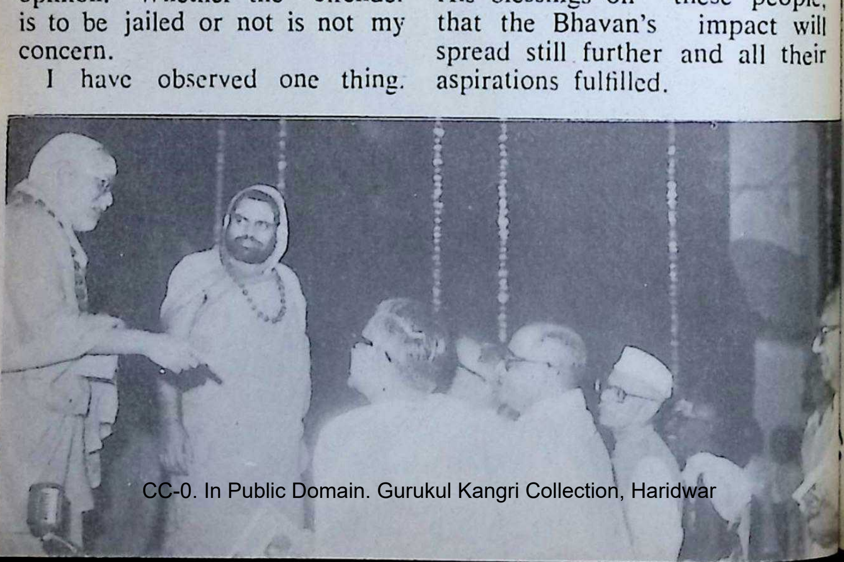
What is our duty then? It is to realise one's own real nature. People may say, I know myself, but really speaking you have not attained 'Moksha." What is the use then of saying, you have known yourself. A king asked his servant to bring a person who knew all the four Vedas as he wanted to reward such a scholar. The servant stretched out his palm towards the king and said, "My Lord, give me the reward." The king exclaimed, "How can I give you the reward? I asked you to fetch a person who knows all the four Vedas." The servant said: "I have learnt just now that there are four Vedas. So give me the reward" The king said, "No, my friend, no. Bring a person who knows all the four Vedas from beginning to end in their entirety by heart." Similarly, if we meditate on Atman in its entirety to the exclusion of all the rest, we would certainly get enlightenment some day or the other. But not till then.

Before the light of the Self, other lights pale into insignificance. Thus Sri Sankaracharya preached about Dharma and the ultimate reality. We who follow his tradition should consider the whole of India as one and also accept Sanskrit as our language How did Marathi originate? Sanskrit got changed to Marathi owing to a variety of ways in which one class of people used it. Similarly, it changed to Gujarati and Hindi. Many present-day Indian languages were present in the past in the form of Sanskrit. They are now seen in different forms. We now think that our language is different from Sanskrit. This is far from true. These are not my own views alone but also of the great research scholars. We must therefore strive hard for the revitalization of Sanskrit.

Someone just now requested me to say something on the cow. What can I say about the cow? We practice non-violence. We should not injure any creature. We drink cow's milk and at times we survive solely on its milk. The scriptures also have declared it holy and our people worship it. How can we ever think of harming the cow? I do not want to involve myself in the legal aspects of the controversy. I only give my personal opinion. Whether the offender is to be jailed or not is not my concern.

I have observed one thing. Fourteen years ago I visited Bombay. I had visited this very Bharatiya Vidya Bhavan then. I see a great difference between that Vidya Bhavan and the today's Vidya Bhavan. The Bhavan has expanded and its activities have increased too. Through the Bhavan's efforts, people have come to have faith in our ancient culture. People gather here eagerly to listen to great exponents of culture and religion. I did not observe this thing in the past. I came, stayed here for some time and said a few words and went away.

I am very happy to see people taking interest in the activities of the Bhavan. The office-bearers discharge their duties with great love and faith. They are rendering a selfless service. I pray to the Almighty Lord to bestow His blessings on these people, that the Bhavan's impact will spread still further and all their aspirations fulfilled.



The Secret of Achievement

R. B. LAL

LIFE is brought into being, sustained and developed by co-operation. The more, knowledge advances, the clearer it becomes that individual life depends on a vast and complex net-work of co-operation among many persons of different talents and trades. In fact, man requires the assistance not only of fellow-men but also of animals, plants and inanimate objects like the earth, air, water, and even heat and light from the far-off sun.

God alone is complete and self-sufficient. At the very next level, the human spirit, though an eternal portion of the Supreme, can do nothing without a partner, namely a body; and the body again, requires the help of many others. Every thing completes and is completed by many others. Indeed as cells and organs in the vast body of God, we are all inter-connected and interdependent.

Co-operation or mutual aid is, therefore, the very first law of existence and even God has bound himself with this law. Though He can accomplish anything within the twinkling of an eye, his plan is such that He requires the willing co-operation and help of man in running the universe.

Man plants trees, God produces the flowers and fruit. Man eats, food, God or Nature turns it into body substance, health and vigour. Generally speaking, man initiates action, God completes it and produces the result. To accomplish anything in the world, human effort and God's effort and God's help are all necessary, but the former must come before the latter.

The co-operation of God and man is well symbolised by the picture of Sri Krishna driving Arjuna's chariot during the Mahabharata war. The arrangement between them was that Sri Krishna would act as charioteer, friend, philosopher and guide, but Arjuna would have to do all the fighting. This is, broadly speaking, the arrangement between God and man. Man must play his own part and do all he can before expecting God to play His.

Co-operation is Yajna

The world is a marvel of co-operation. Every creature keeps alive only with the help of others; so every one must help others to live and thrive. Co-operation between man and man is as necessary as the co-operation between man and God. This is God's own plan, which our scriptures have called Yajna. Yajna means self-sacrifice or self-giving, in other words, any good act, specially organised, and collective effort, which benefits others.

According to the **Gita,** the duty to employ one's labour, wealth, knowledge, authority and influence for the welfare of all, was laid on man at the very beginning of creation and he was assured then that the performance of this duty would be the fulfiller of all desires and the giver of all goods. On the other hand, he who contributes nothing to the welfare of the world is a thief, lives in vain and cannot be happy here or hereafter.

The Vedas, too, have stressed the duty of co-operation in many passages. "Live by unity," "Walk together, speak alike." "Common be your resolution. Common be your deliberations. Alike be your feelings. Unified be your hearts. Common be your intentions. Perfect be your unity."

One of the most amazing proofs of the value of co-operation is science. Its breath-taking advance is a monument to the spirit of co-operation among scientists and researchers all over the world who toil for the common objective of unravelling the mysteries of nature. The greatest lesson of science is that though individually man is weak, he can multiply his powers to almost any extent by combining and co-operating with others possessing different talents and skills. Co-operation is the talisman which makes impossible things possible and difficult things easy. It is the secret of achievement and success.

An excellent example of co-operation is always with us, namely our own body. Its different cells, limbs and organs have their different positions, abilities and functions, but none of them live alone or could live alone; they all help one another, they all work for the whole body, to keep it alive, strong and active. If any part is diseased or injured, the entire body suffers pain. If any organ goes on strike or 'gheraos' another, the whole body is put in trouble. If any cell tries to grow at the expense of others, it may feel happy for a while, but very soon, disease — cancer — overtakes and kills the body along with the part which was only interested in self-inflation.

Taking the human body as a model of co-operation, the Vedas have declared that the universe is the body of God and we all are its members. We must all live, work, perform our duties, help one another and serve the entire body of God — the universe, individually as well as collectively, as do the different parts of a healthy body. This attention to world maintenance is a primary responsibility of every man, essential for his survival, well-being and salvation.

Types of Co-operation

All acts of service, all works which help a fellow man or meet any of his needs, are examples of co-operation of one person with another. Symbols of co-operation may take various forms such as paid labour, gifts, duty, and voluntary service.

An elementary form of co-operation is seen when a person does something to help another person or a number of persons. Individually, such acts may appear small but cumulatively they make a substantial contribution to the maintenance of the world order, Lokasangraha.

A higher stage of co-operation is reached when a number of persons possessing different talents and skills organise themselves into a unit and work together to make the goods and services needed by society. Many persons working as a team and making their various contributions to the final result, can accomplish things utterly beyond the capacity of any single individual, however great.

Factories, religions and nations are examples of this kind of co-operation. It is usual to regard them as the last word in co-operation. But actually they are very prone to be vitiated by the canker of groupism, sectarianism or nationalism. Each religion looks upon other religions, each sect upon other sects, each nation upon other nations, as rivals or enemies, and tries its best to bring the others, down. This is where the highest type of co-operation must step in to replace inter-group, inter-departmental, inter-religious and international rivalries and jealousies, with world-wide, international co-operation.

In the highest type of co-operation, groups, organisations and industries etc., while retaining their separate identities, assist

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one another as partners in the common task of serving all mankind or its nearest or neediest sections. United Nations Organisation has been doing good work on these lines in several important fields, such as education, economics and technology. But while UNO has not achieved much success in respect of political co-operation, it has not even made an attempt to secure co-operation among religions because of their notorious egoism and mutual jealousies.

At present religion is the weakest link in the chain of human co-operation and therefore of human progress. So long as religious-minded persons entertain feelings of hatred and hostility towards one another, politicians cannot behave any better towards other parties and other nations. For, are not the politicians justified in imitating their spiritual mentors?

In Our Country

Hinduism has many well-known organisations at home and abroad. But even, if they do not decry, they, at least, ignore, one another. They act as rivals and not as collaborators. They have no common programme. Their interests are conflicting, their counsels divided. They tend to cancel rather than reinforce one another. They seem to be existing only for themselves, for their Gurus and their followers. Most of their schemes are for the benefit of the upper class, while the poor and the downtrodden are as far from their thoughts as the North Pole is from the South. Wrapped up in themselves they have no time for such pressing problems as corruption. untouchability, indiscipline, lethargy and poverty, which are sapping the vitality of our nation.

In our country, the spirit of co-operation is sadly lacking. Even good and intelligent people cnnnot work together. We have no healthy or well-established traditions of corporate working even in factories and offices, to say nothing of elected bodies and voluntary organisations. Our egoism, selfishness, greed, arrogance and the desire to dominate others and to have our own way in everything, block our co-operating with others and others co-operating with us. We welcome the assistance of others' hands and feet but have no use for their brains, ideas or suggestions, and we rarely win the co-operation of their hearts. The result is that we actually utilise only a fraction of the talent and energy available in our country: the rest is all going waste, or worse still, going into destructive channels.

Our joint-family system is an ideal training ground for co-operation and mutual help. But unfortunately our people seem to specialise not in cementing but in breaking up institutions, parties and governments, and forming splinter groups.

The man who is popular, who naturally evokes respect and loyalty, who can easily get the co-operation of others in his work, possesses at least one great quality of a spiritual person. Mahatma Gandhi, by his sincerity of purpose, by his lofty character, by his devotion to a cause in which all were interested and which was much greater than himself, and by his mass appeals, created an atmosphere vibrant with patriotism and won the willing support of millions to his movement. The method he employed so successfully ar still available to us for mobiliz ing public opinion, harnessing the energies of the people an accomplishing great tasks.

Let all well wishers of ou country — especially enlightene Sadhus, religious leaders an teachers and the intelligentsia — adopt these methods to instil th spirit of co-operation among th people and teach them not onl to labour hard but also unitedl work for the nation. The co-operation. born out of love, sense o unity and identity of interests, i the key to the building of a Greater India and a happier world.

(To be continued)

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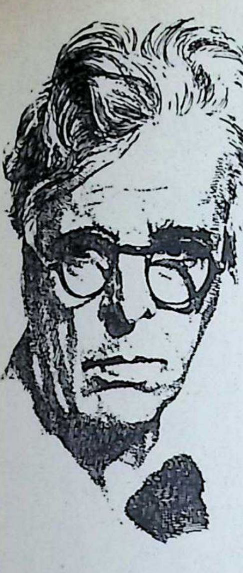

Tantra, Vedanta and Gitanjali were among the things Indian which stirred the depths of this Irish poet of renown. The writer is Professor of English at the Ranchi University

YEATS'S TRYST WITH INDIA

DR. B. N. PRASAD

YEATS used to call India 'the other Ireland.' His first spiritual encounter with India took place when he was only twenty-two. He came into contact with Mohini Chatterjee, who had gone to Dublin to preach theosophy. Chatterjee was also a Vedantist and had absorbed the thought patterns of Sankaracharya. He felt that Walter Pater's ideas accorded well with those of Sankara. He came to Dublin with a copy of Pater's **Marius the Epicurean** in his pocket. This fact must have endeared Chatterjee to Yeats as Yeats was, at that time, under the spell of Pater. Chatterjee's assertion that 'art for arts's sake was the only sinless doctrine' must have struck a responsive chord in the psyche of W. B. Yeats.

Mohini Chatterjee's impact on Yeats was profound. In his **autobiography**, Yeats says: "It was my first meeting with a philosophy that confirmed my vague speculations and seemed to me logical and boundless. "He also recorded his impressions in an essay entitled "The Way of Wisdom" which was published in 1900. Yeats says that Mohini Chatterjee was a handsome young man with 'the typical face of a Christ' and his thoughts were 'a flight into the heart of truth'.

At that time, Yeats wanted literature to be free from the tyranny of facts and the outer world. Sankara believed that the

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outer world was illusory and the supreme task of man was to realise the Brahman or the Supreme Spirit which he essentially was. This emphasis on inner realization must have given clear contours to the vague thoughts of a poet who wanted, at that time, to escape to the 'lake isle of Innisfree'.

Mohini Chatterjee's ideas lost their spell for Yeats after some time but Chatterjee's remained a hallowed memory. In a letter written to Chatterjee during the thirties, the poet referred to the talk given by Chatterjee in Dublin and gratefully recorded his exposure to a powerful philosophy. He recorded his impressions in a short poem written during the thirties. In this poem, Yeats says:

> I asked if I should pray,
> But the Brahmin said,
> 'Pray for nothing, say
> Every night in Bed,
> "I have been a king,
> I have been a slave,
> Nor is there anything,
> Fool, rascal, knave,
> That I have not been,
> And yet upon my breast
> A myriad heads have lain"'
> That he might set at rest
> A boy's turbulent days
> Mohini Chatterjee
> Spoke these, or words like
> these.

Sankara's path led to the cessation of all activities and Yeats realized that it was a barren path for the artist. The creative artist is in search of forms and cannot repudiate the objective world as illusory. This also led him to snap very intimate bonds with the Theosophical Society whose founder Madame Blavatsky had found in him one of her earliest enthusiastic disciples. Yeats had quickly advanced to the esoteric section of the Theosophical Society but soon came to realize that the life of action had its own attractions.

Sanskrit plays

Mohini Chatterjee was not Yeats's only introduction to India. The translations of Sanskrit plays were avidly read by him and they had strengthened his will to struggle relentlessly against the conventions of naturalistic drama. Monier Williams's translation of Kalidas's **Shakuntala** had a particular fascination for him. **Shakuntala's** ballet-like quality profoundly influenced his attitude towards dramatic art. Kalidas does not pay attention to the minute but mute details to convey the reality of a naturalistic environment. When Shakuntala waters the trees, she does not pour out actual water and does not use an actual vessel.

Yeats had read the translation of Nandikeshwar's dramatic theories entitled **The Mirror of Gesture**. The Sanskrit text was trans-

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lated by Yeats's friend, Ananda Coomaraswamy, in collaboration with G. K. Duggirala. Nandikeshwara suggested that the watering of the trees should be enacted not naturalistically but symbolically by Shakuntala's hands forming the **Nalini Padmakosha** mudra and pretending to lift water and pour. Addressing the Indian students at Oxford in 1918, Yeats said that "he had tried to steep himself in the translations of Sanskrit plays and to assimilate in his writings whatever in them seemed valuable and congenial. "It would be absurd to suggest that Yeats's non-naturalistic dramatic creations are products of the reading of Sanskrit plays but his convictions, were certainly confirmed by Sanskrit dramatic conventions.

Rating with Rabindranath Tagore

Another encounter with India took place when Yeats was introduced by Rothenstien to Rabindranath Nagore. He read Tagore's translation of his Bengali lyrics from **Gitanjali** and was immediately captivated by the voice of a civilization he believed to be available only to the mediaeval Europeans. According to Yeats, people in such a civilization had intellect and emotion in perfect harmony. He wrote an introduction to the collection of Tagore's lyrics entitled **Gitanjali**. It is uncharitably suggested that Tagore owed his Nobel prize to Yeats's patronage. In fact Tagore had taken European artistic circles by storm and Yeats was only one of his admirers. Ezra Pound was another of his active and eminent admirers. Actually Yeats was so much 'enchanted' by the lyrics of **Gitanjalī** that for several weeks he kept a copy of the book in his pocket. He learnt about the traditions of Bengal from some of his Indian friends. The **bauls** of Bengal reminded him of the bare-footed bards of his own country. In fact Yeats had accepted whole-heartedly the views of nineteenth century scholars of Celtic civilization who had detected similarities between Irish and Indian culture. Scholars like Rhys and Jubainville had indicated parallelisms between the Irish gods and their Hindu counterparts. The Celtic Gwydian, for instance, was supposed to have similarities with the Hindu god Indra. The Druids were supposed to be the Irish counterparts of Hindu brahmins. In fact Yeats believed that the "Irish people lived in India until the Battle of Boyne. "Yeats actually found in Tagore a congenial soul dominated by the set of values dear to Yeats.

Yeats's infatuation with Tagore's lyrics lasted only a few years. His poetry was shedding its ornaments and was becoming hard and brutal. It is surprising how Yeats quickly found confirmation in another aspect of

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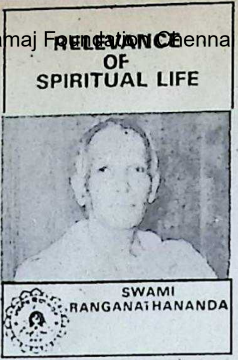
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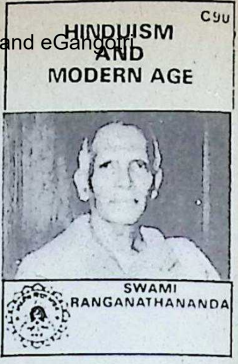
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Swami Ranganathananda, a senior monk of the Ramkrishna Order, has been verily a spiritual ambassador of India. A profound scholar, brilliant orator and celebrated author, the Swami has enthralled audiences all over the world with his spiritual wealth and spell-binding oratory. His books, such as The Message of the Upanishads, Eternal Values For A Changing Society, (both Bhavan's Publications), and Science For A Science And Religion, bear the stamp of wisdom.

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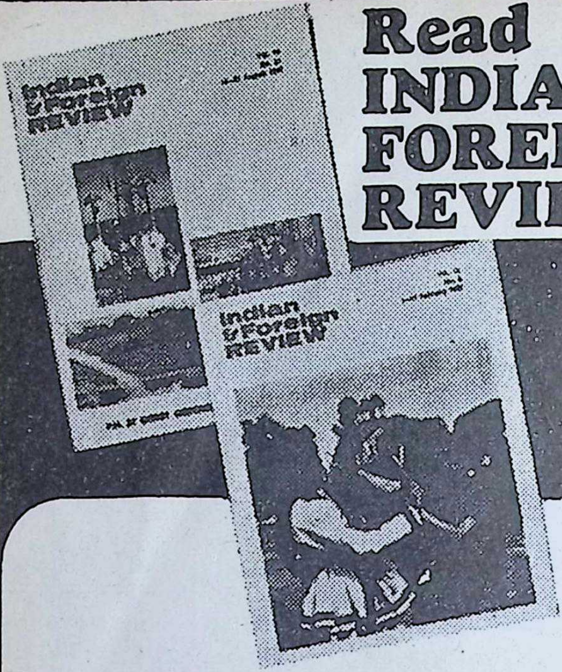
Indian spiritual lore. He had all the books on Tantra edited by Arthur Avalon in his personal library. Tantra represents a world-view diametrically opposite to that of Sankara's **Advaita Vedanta** made available to him through Mohini Chatterjee. Tantra is not shy of the external world. It advocates absorption in the external world and feels that sex is the gateway to spirituality. A reading of the tantric books confirmed Yeats's understanding of the traditions of magic and alchemical lore. He anticipated the discoveries of another western intellectual, Carl Jung, who had also made a comparative study of alchemical and tantric symbols in his book **Psychology and Alchemy.** Jung's theory of the collective unconscious and Yeats's concept of **Anima Mundi** have many things in common. Both have similarities with tantric concepts. Some of the later poems of Yeats celebrate sexual activities with a gusto which reminds us of tantric patterns.

In 1937 Yeats met an Indian mystic whom he came to like immensely. Purohit Swami had neither the philosophical profundity of Mohini Chatterjee nor the poetic brilliance of Rabindranath Tagore. He had, however, the earthiness and simplicity of an Indian sadhu. He was the product of a long line of mystics whose earliest master was Bhagavan Dattatreya. Dattatreya is supposed to be one of the twenty-four incarnations of Lord Vishnu and is the possessor of the ultimate in human and divine wisdom. Purohit Swami's guru, Bhagavan Sri Hamsa, was the head of an ashram in Lawasa (Maharashtra) and had sent Purohit Swami to Europe to preach the gospel of Indian mysticism. Purohit Swami was only moderately successful but could establish contact with the lovers of Indian philosophy in London, prominent among whom were Sir Francis Younghusband and J. S. Bristowe. He had with him a few poems of his own, a translation of the **Bhagavad Gita** and the ten principal upanishads and he wanted to get them published. He came into contact with T. Sturge Moore who introduced him to Yeats. Yeats was attracted towards Purohit Swami because of the India's total simplicity and lack of affectation. He persuded Faber and Faber to publish Purohit Swami's translation of the **Bhagavad Gita.** Purohit Swami's autobiography, **An Indian Monk,** impressed Yeats who wrote an impassioned introduction. Yeats also wrote an introduction to Bhagavan Sri Hamsa's autobiography, **The Holy Mountain.** He helped Purohit Swami refine the language of the translation of the ten principal upanishads. His letters to Purohit Swami show that he was already familiar with Dr. E.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Roer's translation and Sir Arthur Keith's views on the message of the upanishads. He wrote an elaborate introduction to the **Ten Principal Upanishads** and allowed his name to occur as one of the translators. He also introduced the western readers to Purohit Swami's translation of Patanjali's **Aphorisms of Yoga**. Yeats had already read these texts in English translation and was hardly influenced by Purohit Swami. He was, however, profoundly influenced by the deep humanity of the Indian monk. Purohit Swami accompanied the poet to Majorca, an island in the west Mediterranean where the poet had gone to escape Dublin's cold winter. Yeats's letters to various correspondents show the poet's appreciation of Purohit Swami's loving care. The Indian was a congenial soul who brought India closer to the Indian poet.

Yeats's India was different from Kipling's who had eyes only for the external and superficial aspects of Indian life. Kipling could faithfully record the colour, sights and sounds of India available to him; he could not go beneath the surface. The effort was made by E. M. Forster who was baffled by what he discerned beneath the surface of Indian reality. The terrain of Indian philosophy was a familiar ground for Yeats where he moved with ease and a sense of belonging. □ □

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PERSONALITY AND INDIVIDUALITY

Visit of Swami Ranganathananda to Arunachal Pradesh

S. K. GUPTA

It was a rare opportunity for me to be with Swami Ranganathananda during his five-day tour in Arunachal Pradesh (2-6 March 1982).

Swami Ranganathananda is one of the trustees and a member of the governing body of the Ramakrishna mission.

Born at Trikkur in Kerala State on December 15, 1908, the swami joined the Ramakrishna order, the spiritual and cultural movement founded by Swami Vivekananda, at its branch in Mysore in 1926. The young monk spent the first nine years working as cook, dish-washer and housekeeper and later as warden of its home for students. He worked as secretary and librarian at the Ramakrishna mission branch at Rangoon, Burma, from 1939 to 1942 and thereafter as president of the Ramakrishna Math and Mission, Karachi, from August 1942 to 1948.

While at Karachi, the Swami raised large funds from public contributions and sent about 1,240 tons of rice to Calcutta for the Ramakrishna Mission's extensive famine relief services in Bengal in 1943 and over Rs. 1,50,000 for the mission's relief of civil strife victims in Bengal and Bihar. He worked as secretary of the New Delhi branch of the mission from 1949 to 1962 and from April 1962 to November 1967 as secretary of the Ramakrishna Mission Institute of Culture, Calcutta, and director of its School of Humanistic and Cultural Studies, and also editor of its monthly journal. Presently, he is President of the Ramakrishna Math in Hyderabad.

The Swami has been invited, year after year, by the Government of India to address its trainees at the National Academy of Administration, Mussoorie and the National Defence College, New Delhi. He has travelled extensively abroad visiting over fifty countries and delivering lectures on cultural and spiritual themes.

One who listens to Swamiji shall only believe in the charm of his words and one who reads his writings shall discover a simple direct appeal in it. Amongst chief publications to his credit are: The Christ We Adore, The Essence of Indian Culture, Bhagawan Buddha anl Our Heritage, Vedanta and Science, India's Educational Vision, Indian Philosophy of Social Work, The Message of the Upanishads, Eternal Values for a Changing Society, A Pilgrim Looks at the World, Social Responsibilities of Public Administrators, The Science of Human Energy Resources, Politics and Administration for Total Human Development, Divine Grace and a set of seven L.P. records expounding verse by verse the second and third chapter of the Bhagvad Gita.

The swami visited along with Shri H. S. Dubey, Lt. Governor of Arunachal Pradesh, the scouts—guide de in the campus of the higher secondar school, New Itanagar, capital town of Arunachal Pradesh. Speaking at the valedictory function of the preliminary training camp of scoutmasters and guide captains, the 'swami recalled the motto of education as enunciated by Swami Vivekananda: BE and MAKE. It had rained and the ground was wet. but the spirits of the trainees, scouts and guides were high.

Later, the Swami addressed the children of Donyi Polo Vidya Bhawan. It is an institution started by the Chief Minister, Shri Gegong Apang, on the public school pattern. He cited the example of Japanese children for attention towards their guest speakers. They would listen raptly. their eyes fixed on the speaker and would allow no disturbance to distract them. This was the result

of the training in concentration which they get in the Zen Buddhist way.

The public address of Swamiji was arranged in the R. K. Mission Hospital complex at New Itanagar. Lt. Governor introduced Swamiji. Swamiji spoke on human excellence. He said that excellence existed in every human being. It was awakened when men worked with trust in one another. Today, the environment had been vitiated by rampant mistrust in society. It was a pity that supervision was needed to make one work and a superior authority was required to supervise that supervisor. Excellence grows in a free environment where people work in trust and with a sense of duty.

Swamiji quoted the concept of self-actualisation given by Maslow. A person realizes his potentialities when he participates fully with himself and his surroundings willingly and wittingly. People were lost in their individualities today, concerned more with the development of their ego. Bertrand Russell has compared such individuals to billiard balls which are meant to strike each other. Human excellence blossoms in personalities, not in individualities. The development of personality takes place when one gets out of his narrow shell of individuality to meet other persons through imaginative sympathy.

While visiting patients in the hospital, Swamiji advised the doctors and other staff of the hospital to follow the advice of Swami Vivekananda that the greatest God to be served was the human being.

The R. K. Mission hospital is a well-equipped referral type of hospital financed fully by the Government of Arunachal Pradesh and run under the management of the Ramakrishna Mission, Belur Math. The process of development in Arunachal Pradesh got accelerated after 1962 only. There are hospitals now in every district headquarters. Still there are remote places in this territory without sufficient medical facilities. Patients from such remote places are lifted by Air Force helicopters and transferred to the Assam Medical College at Dibrugarh. It is hoped that in due course the R. K. Mission hospital at New Itanagar will be catering to all types of medical needs.

Swamiji addressed the staff and students of the Kendriya Vidyalaya at Itanagar during assembly. He called the Vidyalaya a mini-India where children from all parts of the country studied together. He recited slokas from the holy scriptures to bring forth the concept of unity in diversity.

Our programme was to reach Along by helicopter. Inclement weather kept us guessing. Ultimately we went by a car and reached Along after 9 p.m. Swami Gautamananda, secretary of the R. K. Mission, Along, was waving a flickering torch at the gate of the school as if he was guiding a ship on a black ocean in a dark night. We were told that the citizens of Along had waited at the helipad till afternoon when their hope dimmed and they dispersed.

Arunachal Pradesh is an educationally backward territory. This land of the rising sun was kept covered under a dense dark ignorance by the British. There were hardly three primary schools for this area in 1948. Today, there are 1,156 educational institutions which include two colleges, 17 higher secondary schools, and 30 secondary schools. Enrolment is amout 80,000 students. Besides the quantitative expansion of education, the Government of Arunachal Pradesh has been concerned about quality. Hence the Vivekananda Kendra Shiksha Prasar Vibhag and the Ramakrishna Mission were invited to run a few schools. The Shiksha Prasar Vibhag is running twelve residential schools which are distributed in all the districts. The R. K. Mission is running two boys' schools, one at Along in West Siang district and another at Narottam Nagar in Tirap district. The R. K. Sarada Mission is running a school for girls at Khonsa. Last year, one boy of the R. K. Mission school, Along, secured a position in the CBSE merit list. This is marvellous achievement for a group of first-generation learners.

About 200 persons had assembled in the prayer hall to listen to Swamiji. The main theme of his lecture was the spirituality in man. He said that the Vedanta philosophy was perfectly scientific. The ritualistic additions in later times have created misconceptions about Indian philosophy and religion. The Vedanta philosophy was based on perfect reasoning. He gave examples from his talks at the Moscow State University on the topic 'Swami Vivekananda: His Humanism'.

We reached Sonari ghat, this side of the mighty Brahmaputra, by 5.30 p.m. The last ferry had left by then. It was a cool moonlit evening but our anxiety to reach Khonsa on that very day persisted. With much persuasion, a private owner agreed to take us across. We reached Khonsa at 2 a.m.

It was another busy day for Swamiji with a visit to hospital, an address to the medical staff and an hour at the RK Sarada Mission School. He addressed a public meeting at Khons club. Shri T. Ngemu, Finance Minister, presided and Shri T. Raj Kumar, the Speaker, introduced Swamiji to the audience.

Brigadier Raghavan had organized a brief parlour meeting with his officers at 192 Moutain Brigade.

The journey to Narottam Nagar took two and a half hours. The swamiji addressed the teachers of the RK Mission school at the monks' quarters. He addressed the students at the evening prayer assembly. He advised them to understand religion in its true sense. Vedantic teachings gave us moral courage to face the challenges of the modern world.

A gathering of officers and local people heard Swamiji at Deomali club in the evening. A tiny township amidst green surroundings and a woodhouse therein provided a unique setting. Swamiji recalled that the judges of the Supreme Court had once invited him. He quipped whether he was facing the full bench. The gentlemen said that he was facing the superior bench too since their wives were attending the meeting.

We left Narottam Nagar at 8 a.m. on March 6. We reached Dhuliajan at 10 a.m. Devotees there would not leave Swamiji without getting his blessings. Swamiji reminded the engineers how they obtained crude oil from earth, processed it and manufacture useful by-products. Similarly, there was need to process human experiences through 'Buddhi'. This processing had slackened since our independence, and we saw crudity all around. When a child hurts his mother, she processes this crude behaviour of her son within and, as a result, she advises him with a pat on back. On the external, sensuous side of 'Buddhi' was crude behaviour. On the other side of 'Buddhi' was Atman, God. When we process experience. we reach nearer to Atman.

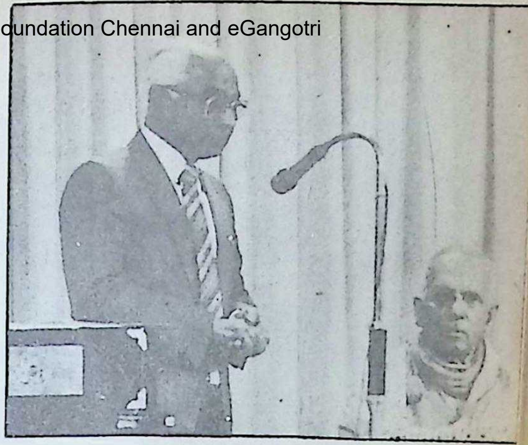
We reached Chhabua in time to part with the swamiji who had developed a person-to-person intimacy with us in a brief sojourn. Time shall pass but the inspiration given by Swami Ranganathanandaji shall provide a moral courage to all of us.

Shri S. K. Gupta is Director of Public Instruction, Arunachal Pradesh.

VISIT TO BERLIN

SWAMI RANGANATHANANDAJI was invited to Berlin to give a series of lectures in Berlin under the auspices of the Vedanta Groups of Berlin. On April 21, he gave a lecture at Humboldt University in East Berlin on "Hinduism Today in India." On the same day, he gave a lecture at the Institute of Indian Philology and Culture of the Free University of Berlin West on "Srutis and Smritis."

Swamiji was then invited for a lecture to a group of 50 students and some professors of the University of Berlin who were interested in "Yoga and Vedanta." On April 22 he gave a lecture before a packed audience on "Spiritual life in our scientific age' followed by a week-end seminar on "Vivekachudamani."

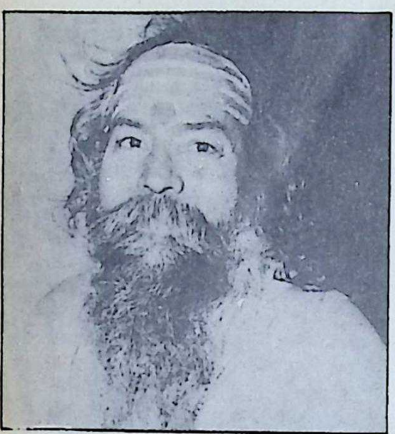


Prof. Tripathi translates into German a lecture by Swamiji.

Parlour talk at the residence of the Indian Consul-General, Shri Chakravarty.

On April 26 Swamiji gave a parlour talk and lecture in the house of the Consul-General Shri Chakravarty, and gave an eloquent speech on the "Message of Shri Ramakrishna and Swami Vivekananda for a changing society."

Swamiji then flew to Dusseldorf on April 27 and gave a lecture on Practical Vedanta.



DWARAKA SANKARACHARYA INSTALLED

SWAMI SWAROOPANANDAJI SARASWATI MAHARAJ was installed as Jagadguru Sri Sankaracharya of Dwaraka Peeth at a ceremonious function held on May 27, 1982 in the immediate presence of His Holiness Jagadguru Sri Sankaracharya Shri Abhinava Vidyateertha Swamiji of Sringeri. Also present on the occasion was Home Minister of Guarat, Shri Prabodh Raval.

Thus the last wishes of H.H. Jagadguru Sankaracharya Swami Abhinav Sacchidanand Teerth Maharaj, the previous Acharya of the Dwaraka Peetha, were fulfilled.

Swami Swaroopanandaji was the Sankaracharya of Jyotirmath since December 1973.

ARUN MEHTA ELECTED PRESIDENT OF ALL-INDIA FEDERATION OF MASTER PRINTERS

SHRI ARUN MEHTA, General Manager of Vakil & Sons, Ltd., has been unanimously elected President of the All-India Federation of Master Printers for 1982-83.

A Science graduate of St. Xavier's College, Bombay, Shri Arun Mehta completed his training in Printing Technology at London College of Printing and has undergone specialized training at 'Heidelberg'. He also holds a Diploma in Business Management from the British Institute of Management.

In 1972, he was elected President of the Bombay Master Printers Association and was associated with several committees at the All-India level either as Chairman or member. He is also a member of the ISI Committee on 'Printing Inks & Allied Products' and 'Publications & Graphic Technology'. He is a Director of Vakils, Feffer & Simons, Ltd., the Publishers, and an active member of the Rotary Club of Bombay Mid-Town.

During the year of Shri Mehta's office, the Federation will be holding their 21st Annual Conference and the 'PAMEX-83,' a 11-day exhibition of Printing and Allied Machinery at Pragati Maidan, New Delhi, from Jan. 16, 1983.

The Annual Conference will provide an opportunity to printers in the country and other neighbouring contries to meet and discuss technological advances made and its impact on the Printing Industry in India.

Supporting the Annual Conference would be the Printing, Packaging and Allied Machinery Exhibition, which has come to be known popularly as 'PAMEX-83', which will be the largest exhibition ever to be held in the sub-continent. Latest printing machinery from abroad as well as those being manufactured in India will be exhibited and demonstrated.

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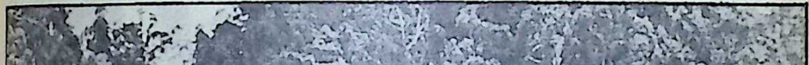
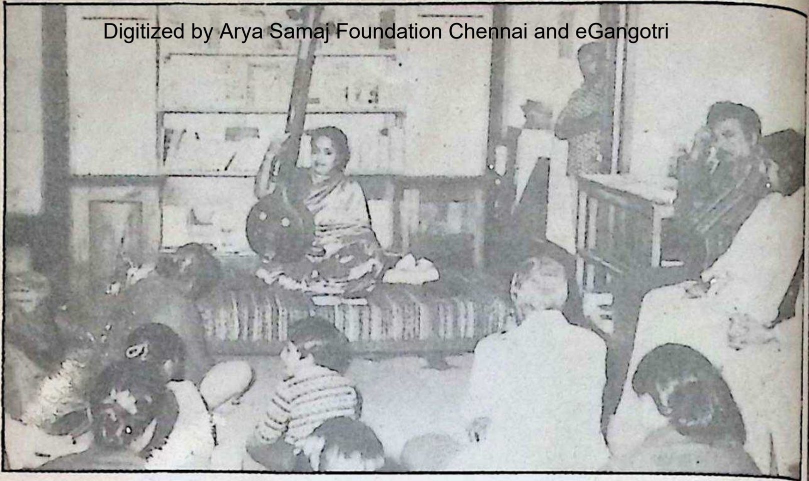
KODAIKANAL KENDRA GETS TO A START

THE newly-formed Kodaikanal Kendra of the Bhavan started its cultural activities from April 14, 1982 coinciding with the Tamil New Year Day in their rented premises, "Bina Pani." With encouraging response from the public they have arranged a series of discourses on Kamba Ramayana, music and dance recitals. Swami Purnananda Tirtha of Bangalore delivered a series of lectures on Bhagavad Gita, Chapter II.

Shri C. Subramaniam, Chairman of Bhavan's Madras Kendra, is giving active support to the activities



The present home of Bhavan's Kodaikanal Kendra.



A music concert by Smt. Kalpagam Raman in aid of Kodaikanal Kendra.

of the Kodaikanal Kendra which is rapidly progressing. He gave a talk on 'The Future of Humanity' on May 29. The Kendra has introduced Tamil and Sanskrit classes and has opened a free Reading Room for the benefit of the people.

BHARATI CENTENARY IN CALCUTTA

The West Bengal Government has sanctioned Rs. 10,000 to the Bharati Tamil Sangham, Calcutta, which recently celebrated Mahakavi Bharati Centenary. The highlight of the celebrations was a 14-day music festival which was inaugurated by Shri B. L. Mukherjee, Chairman of the Calcutta Improvement Trust.

The Government has also decided to instal a bronze statue of Mahakavi Bharati, donated by the Tamilnadu Government, at the Vivekananda Park.

B. S. RAO PASSES AWAY

WE deeply regret to report the death of Shri B. S. Rao, Principal of Bhavan's R. P. Institute of Communication and Management, Bangalore. He died of cardiac arrest. He was the Assistant Editor, Statesman, Calcutta, till his retirement in June 1967.

SARLA BEHN DIES

SARLA BEHN, 82-year-old social worker and a close associate of Mahatma Gandhi died after a prolonged illness on July 8.

Born on April 5, 1901 in London. Sarla Behn was the daughter of an Army General Otte Godeb Hellman, Influenced by Mahatma Gandhi, she came to India in 1932 and soon after started a new type of educational institution, Vidya Bhavan at Udaipur.

During the "Quit India" movement in 1942 Sarla Behn went from village to village. looking after the the welfare of families of freedom fighters. She played a pioneering role in the educational uplift of the backward hill region by instilling in the people a spirit of self-reliance.

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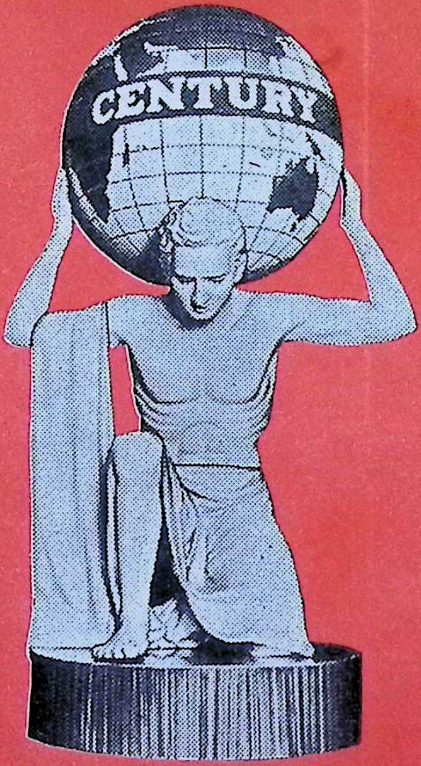

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Ganesa
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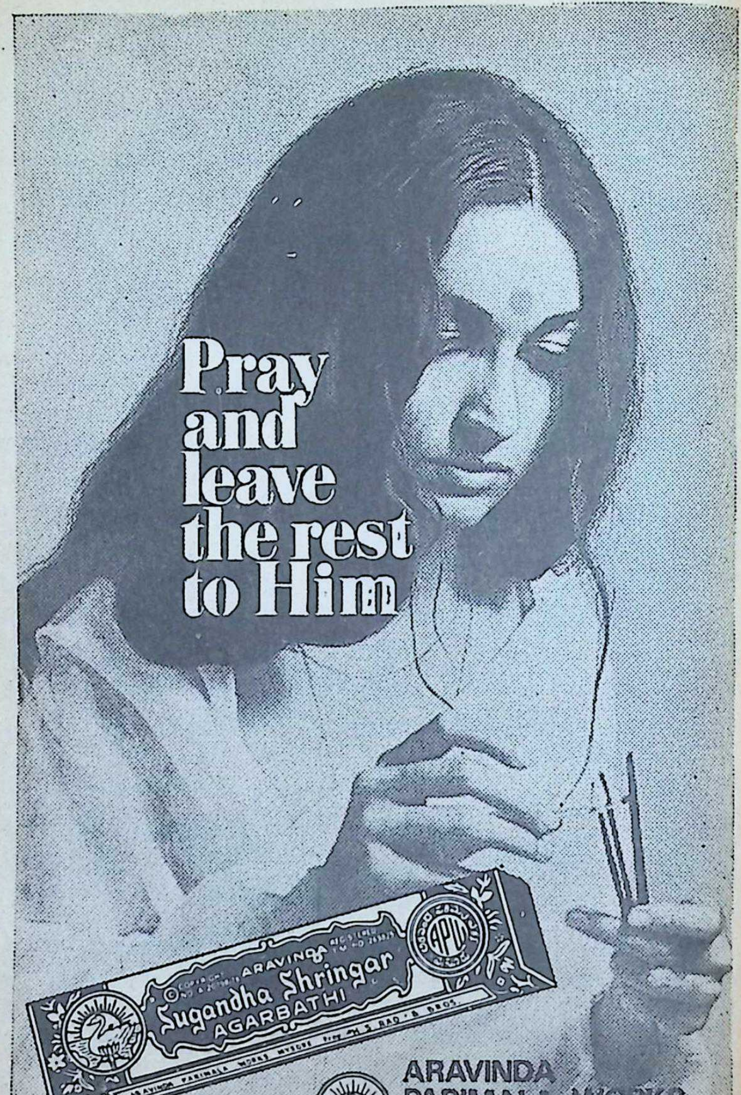
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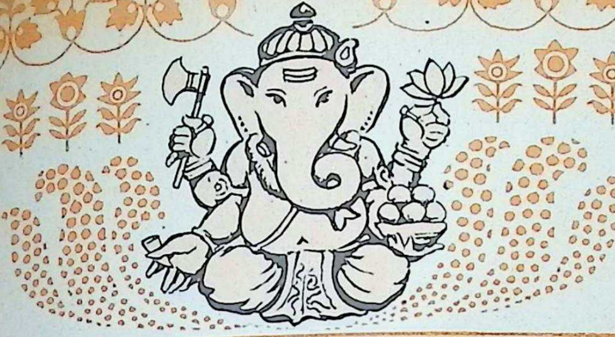

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO GANESA

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विश्वोत्पत्तिविपत्तिसंस्थितिकरो विघ्नेश
इष्टार्थदः ॥

Fruit and flowers, a sheaf of corn, a bow, a chakra, a pitcher, a noose and a tip of His tusk adorn His hands. By His side is His beloved consort. He presides over the creation, the sustenance and the dissolution of all creation. May Lord Vighneswara grant us all auspicious things!

—**A Dhyana Sloka**

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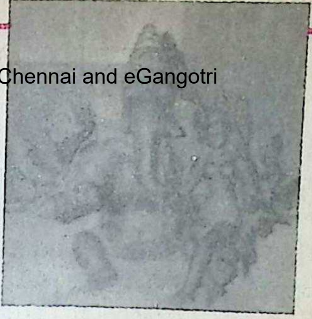

GANESA

God of Success

N. RAMAKRISHNA

GANESA is popularly known as 'Siddhi data' or bestower of success. He was invoked by Indra, the king of the Devas, Damayanti, the queen of Nala, and Yudhishthira, the eldest of the Pandavas in the Mahabharata.

Many are the legends about the birth of Ganesa.

Ganesa is represented as a short figure with a big belly, four arms and the head of an elephant. His mount is the 'mooshika' (shrew). His elephant head has only one full tusk, while the other is broken. He is said to have lost it in a fight with Parasurama. Some say that he broke it to write the Mahabharata to the dictation of sage Vyasa.

Ganesa's elephant head is believed to be an emblem of wisdom and his mount, an emblem of sagacity. There is a story regarding the precocity of Ganesa. He and his brother Kartikeya (Subramanya) had a dispute one day about who was the wiser of the two. The dispute was referred to Siva, but he was unable to solve it. So he told them that he who could go round the world in the shortest period would be considered the wiser.

Kartikeya set off on his mount, the peacock. But Ganesa had only a shrew. But clever Ganesa made a circuit of his parents, bowed before them and claimed the fruit. Siva did not accept this. Ganesa replied that his parents meant everything to him, they represented the globe and he had gone round them. The problem was deemed solved and Ganesa was awarded the prize.

Ganesa chaturthi is observed by all Hindus, young and old. Women observe this festival for the welfare of their sons. In Maharashtra, th festival is observed in a grand manner. Beautifully painted images of the lord are installed in houses and public places and worshipped. Every day prayers and 'arathi' are offered. On the last day, Ganesa is taken in procession to the sea or river and immersed there amidst music and scenes of merriment. □ □ □

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Ganesa Chaturthi is celebrated on the fourth day of the bright half of Bhadrapada each year. It is one of the most popular festivals as it honours Ganesa loved by millions as almost one of their families. He is the God to whom people pray on every auspicious occasion to remove all obstacles that may confront them.

There is also a long tradition of Ganesa Upasana, meditation of Lord Ganesa as a manifestation of the supreme. At the head of this tradition stands the Ganapatyatharvasirsha.

Shri S. B. Sukhthankar has brought out a book setting out the Sanskrit text of the Atharvasirsha with an introduction, an English translation and notes. This extract is adapted from his book. Shri Sukhthankar, Arthur House, 11 Cooperage Road, Bombay, is an advocate practising before the Supreme Court of India.

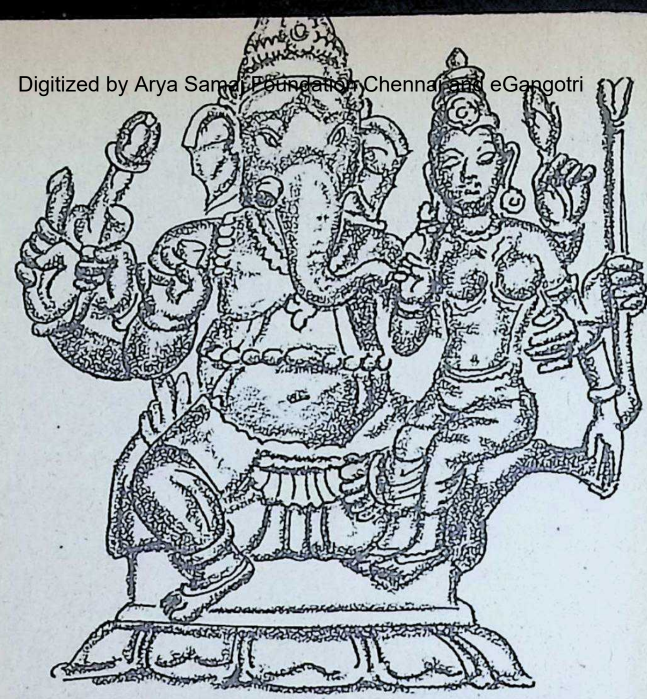
A Vedic Prayer to Lord Ganesa

S. B. SUKHTHANKAR

THE Ganapatyatharvasirsha is a book of prayers of Ganesa. Vedic literature consists chiefly of the four Vedas. The first three – Rigveda, Samaveda, and Yajurveda — are mostly ritual. The Atharvaveda is, however, different and has remained a prayer-book of the people. In common with all the Vedas, the Ganapatyatharvasirsha adopts the practice of incorporating a 'shantipatha' at the beginning and the end.

The word 'Atharvasirsha' suggests firmness or single-pointedness of the intellect directed towards realisation of the divine spirit. The Ganpatyatharvasirsha suggests the mantra, "Om Gam", for the purpose of knowing and meditating upon Ganesa. It explains the importance of the mantra and the fruits of its practice.

Ganesa is a very popular god among Hindus. He has also been worshipped in different parts of the world like Brazil, Mexico, Greece, Burma, Thailand, Cambodia and Japan.



Urdhva Ganapati

Nasadiya

The problem of the creation of the universe deeply intrigued the Rigvedic seers as is reflected by the monotheistic character of the famous Nasadiya hymn of the Rigveda, which is the basis of later-day Advaita philosophy. Gradually the concept of an abstract principle, beyond the ken of the body, mind and intellect, not imaginable, not approachable, incomprehensible, "not this, not this, not this," and perceivable only by the introspective process of constant meditation became crystallised amidst the then polytheistic superstructure of our religion. The difficulty of meditating upon such an abstract principle was admirably solved by this very polytheistic superstructure, the various divinities being viewed as various symbols or facets of this abstract principle and endowed with form, figure and powers to facilitate meditational practices.

Auspiciousness

Ganesa is one of the most popular of such symbols or facets and represents auspiciousness, prosperity and well-being. He is the very embodiment of wisdom. He is moved by the supplications of His devotees and casts aside obstacles in their way. No work is undertaken without praying to Him in the beginning and seeking His blessings. Veda Vyasa, the compiler of the eighteen Puranas, was directed by Brahma to pray to Ganesa and it was only when he did so that he could get the necessary inspiration.

Ganesa himself advised householders to establish earthen images of himself in their homes so that they should always remember and pray to him. Many Hindu families bring home earthen images of Ganesa every year on the fourth day of the bright half of the moon in the month of Bhadrapada, worship Him for varying periods and thereafter ceremonially immerse the image in river or sea.

The prayer of Ganesa in the Atharvasirsha is handed down from ancient times to liberate our minds. Minds freed from material urges alone can be equipped for concentrating on the divine spirit and the prayer to Ganesa in a sincere spirit is the true vehicle for this journey of the spirit.

Svarupa Tatva

Ganesa is in reality the absolute spirit which is the source of all creation, the essence of all knowledge. He combines in Him the three aspects of creation, preservation and destruction. The universe is composed of the five elements (Pancha-mahabhuta) and the same are the constituents of Ganesa. He is the embodiment of the four stages of speech — 'para, pasyanti, madhyama, and vaikhari'. These are developed by the upward ascent of the Kundalini through the various chakras or seats of perception or places of consciousness.

Ascent of Kundalini

The Kundalini is described as the coiled serpent lying dormant in the Muladhara chakra. Its upward ascent through the various chakras denotes the spiritual development of the personality. The seat of the 'para' is the navel, of the 'pasyanti' is heart, and of the 'madhyama' is the throat.

The pelvic plexus corresponds to the Muladhara chakra, the navel to the Manipura chakra, the heart to the Anahata chakra, the throat to the Visuddha Chakra, the optic thalmus or the space between the eyebrows to the Agnya chakra, and the brain to the Sahasrara chakra.

Anatomically the Muladhara chakra is near the organs of generation. The Swadhishtana chakra is the biggest chakra and surrounds the cardiac ganglia and cardiac artery at its source. The Anahata chakra corresponds to the cardiac plexus behind the heart and in front of the fifth and sixth spinal discs; the Visuddha chakra to the cervical plexus between the second and third spinal discs; the Agnya chakra to the optic thalmus known popularly as 'Third eye'; and the Sahasrara chakra to the medulla oblangata or the seat of reason in the brain.

Three types

All personalities can be classified according to their predominant 'gunas' (qualities). The broad classification made in Indian philosophy is personalities having 'satva', 'rajas' and 'tamo' gunas. The 'satvik' man is characterised by nobility of character. His thoughts are noble and his actions are actuated by the highest motives. His hallmark is unselfishness in thought, word and deed. He is not disturbed by the pairs of opposites (dvandvas). The 'rajasik' man's actions are actuated by the profit motive and when the expected returns do not come in, he loses his equipoise. He is affected by the 'dvandvas'. The 'tamasik' man is dull and inert and his life centres on eating, drinking and sleeping. There is a fourth class which the poet Bhartrihari has very deftly described by the phrase 'Te ke na janimahe' (we do not know in which group they fall). This class delights in doing harm to others for no reason except for the vicious pleasure it occasions them. Ganesa as the supreme spirit is beyond these 'gunas.' Ganesa is also beyond the three bodily states of waking, dreaming and sleeping as He is always in the 'turiya' state, immersed in a deep trance.

All finite phenomena are conditioned by time, symbolised by the cycles of birth, growth, decay and death. As the infinite spirit, Ganesa is beyond the three states of time, viz. past, present and future. He always was, always is, and always will be in existence.

The Kundalini or primeval shakti (energy) lies dormant in the Muladhara chakra and rises through the various chakras until it unites with the Sahasra chakra in the brain, which is equivalent to the union between the individual soul and the universal soul. Ganesa is the primeval energy which created the universe, which is situated in the Muladhara chakra.

Ganesa is endowed with the three 'saktis' or powers — "Prabhu sakti,' 'Mantra shakti' and 'Utsaha sakti' which are attributes of the supreme spirit.

The mantra

By constant meditation on Ganesa, yogis become merged in Him and lose their separate identity permanently. The Atharvasirsha has suggested a two-syllable mantra for convenience. The work explains in detail how a spiritual seeker should recite

Pallava Vinayak, Bahur

the mantra, "Om Gam", in order to propitiate Ganesa. The correct intonation of the mantra is absolutely essential so as to get the maximum benefit. The work has emphasised that the nasal intonation of the syllable "Om" is an essential and important ingredient of the mantra. The mantra when recited correctly strikes at that inner centre in every person who partakes of the divine spirit.

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि ।
तन्नो दन्ती प्रचोदयात् ॥

(By this mantra) We meditate upon and come to know the true nature of Ganesa. May Ganesa guide and inspire us (at all time) in our practices.

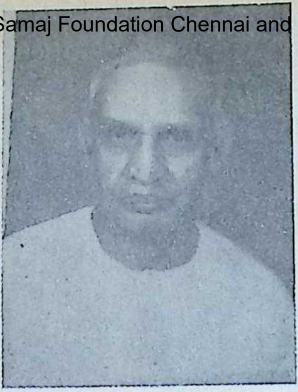
To meditate properly, it is useful for the seeker to have a mental image of the thing meditated upon. Towards that end, the work paints a pen picture of Ganesa to act as a vehicle for meditation. The epithets used are suggestive. The noose is indicative of the destructive aspect, as it takes away life. The scythe is a symbol of discrimination as it can pierce through delusions. The mouse is also a symbol of destruction of time as it eats everything it can get its teeth on. Ganesa, by using the mouse as His vehicle, can be said to have conquered time and symbolised eternity. The red colour is the colour of blood, the source of life and symbolises the creative aspect. The big belly symbolises prosperity and is, therefore, appropriate for the auspicious deity whose grace brings unlimited wealth and prosperity.

The main part of the Atharvasirsha ends with a salutation.

नमो व्रातपतये नमो गणपतये
नमः प्रथमपतये नमस्तेऽस्तु ।

लंबोदरायैकदन्ताय विघ्ननाशिन
शिवसुताय वरदमूर्तये नमः ॥

I salute Ganapati, the lord of Siva's attendants. I salute the big-bellied god with one tusk. Lord Siva's son destroys all obstacles. He is benefactor incarnate. □□□



R. V. Murthy is 75

S. RAMAKRISHNAN

SHRI R. VENKATESH MURTHY is well known for his notable contributions in the fields of journalism, education, cultural and social activities. Shri Murthy has been closely associated with Shri K. M. Munshi and the Bharatiya Vidya Bhavan for many years. We offer our affectionate felicitations to him on his 'Amritotsava.'

As is a tale, so is life;
and how long it is,
but how good it is

said the famous Roman philosopher Seneca. Shri Murthy's life has been both a long and good one. It has been my good fortune to have known Shri Murthy for over 40 years rather intimately.

When he was associated with the 'Commerce' Weekly, I took him to be a journalist from Tamil Nadu. It was by chance that I came to know, many years later, that his mother-tongue is Kannada and he hails from Karnataka. Unlike most of our compatriots, Shri Murthy is not a linguistic or regional 'patriot'. As a tether to a cow, so is Karnataka to Shri Murthy to encompass the perimeter of invigorating, robust Indian nationalism.

I have seen Shri Murthy working for the Asthika Samaj, Bhajana Samaj, Sankara Mutt, Subramanya Samaj, Shanmukhananda Sabha, Keraleeya Samaj, Tamil Sangam, Kannada Sangh and several religious, cultural

Shri Murthy has touched life at many points. By temperament, he is the type of man who hammers out a solid piece of work and leaves it unadvertised. He has devoted much of his time and energy—in fact, he has given a lot of himself—to great public causes in which he believed. His life has been crowded with activities in a wide variety of fields. Everything that he has done bears the mark of his unflinching courage, and of his sense of dedication and devotion to public good. In his quiet, unobtrusive way, he has been a mobiliser of public opinion. His long career as a journalist, particularly in the area of economics, has helped to shape and mould public and individual thinking on vital issues. It can be truly said of Shri Murthy that he has proved himself to be an ideal citizen and we, the people of Bombay, are rightly proud to have him in our midst. He richly deserves our gratitude for all that he has done in his long and interesting life.

—N. A. Palkhivala

and social organisations, with equal devotion and involvement. I have also mingled with him in satsangas of several saints and sages from all parts of India — the Sankaracharyas of Kanchi, Sringeri, Dwarka and Badri Kedar; the Jeers of the Ramanuja **sampradaya** and Shri Andavan Swami of Srirangam; the Swamijis of Pejawar Mutt and Admar Mutt. Everywhere, his attitude is of total **samabhava,** equal reverence for all. It was again by accident that I came to learn that Shri Murthy was born into a Madhva family.

The 18th century English clergyman, C. C. Colton, said:

"Man will wrangle for religion, write for it, fight for it, die for it, but, alas, do anything but **live** for it."

Shri Murthy is among the few exceptions. I have never seen him associated with religious fanatics or dogged denominationalists. As Sri Ramakrishna Paramahamsa used to explain, "It is only Siva's demons and Rama's monkeys who revile each other and fight against one another in the name of religion, God and Gurus."

Above all, Shri Murthy is a **Vidya Vinaya Sampanna.** Literally translated, it means "filled with humility as a result of wisdom." **Vinaya** means much more than humility. **Vidya** has a wider connotation than mere education, learning or knowledge. It is very difficult to translate Sanskrit words into English with all their subtle nuances.

Our national epic, Valmiki **Ramayana,** says that Hanuman approached Sita in the Asokavana in Lanka as a **Vineeta.** By this, **Adi kavi** tells mankind that Hanuman was a picture of appropriate conduct and humility, not exhibiting even a trace of arrogance or ego, about his having leapt across the sea from Ramesvaram to Lanka, and discovering Sita Devi. Hanuman is also acclaimed as **Buddhimatmam varistha,** first among the astute. Hanuman's utterances have the quality of **vinaya.**

Culture issues out of the harmonious blending **vidya** and **vinaya.** Culture means consideration for others. Shri Murthy, by all standards, is a **vidya vinaya sampanna, Susamskrita**, a man of culture. Shri Murthy is also an **ajatasatru,** one without enemies — an attribute of Dharmaputra, the eldest of the Pandavas.

To sum up: Shri Murthy is a Renaissance man, a pilgrim of life. He has remarkably succeeded in keeping his mind and body pure and working in diverse fields of human activities in an attitude of **Ishwara pranidhana,** living in the presence of God, and surrendering to His will, with the humility and faith that God's will alone determines both the adventure and the outcome; that we all are but small instruments — **Nimitta matram.**

I can only list one "failing" of Shri Murthy. In spite of hi several foreign tours and acquaintance with businessmen, politic and politicians for over four decades, he has not learnt the "art" of double-think and double-talk.

The definition of a Mahatm is **Manasaikam, Vachasaikam Karmanaikam Mahatmanam** — complete accord betwee thought, word and deed. Shr Murthy is a mini-Mahatma.

Srimati Murthy is a typic Indian wife — the envy of man modern westerners and thei counterparts in India. She like her husband, is composed serene and humble. I hav watched her offering prayer along with Srimati Narayanaswamy, at the Siddhi Vinayak Temple, Prabhadevi, on ever Tuesday during the **Brahmamuhurta** — early hours of th morning.

Affectionate greetings an prayerful good wishes to our beloved 75-year young Chiranjee R. Venkatesh Murthy who stepped on to 76 on August 1982.

May God bless the Murth **dampati** with many more yea of happy, healthy and prosper life.

> *Natural abilities are like natural plants, that need pruning by study.*
>
> —Francis Bacon

MIRACLES OF GURUVAYOORAPPAN-X

PUTHOOR UNNIKRISHNAN

Translated by SMT. PARVATI AMMAL

CHEMMANTHITTA BHARGAVI AMMA'S husband had left her twenty-five years back, when her only son was hardly a year old. She had to endure poverty, but managed to send her son to school. Her son grew up and was employed. In due time, he married. Bhargavi Amma was now a contented woman and was living with her son and daughter-in-law. When her son was transferred to another place, Bhargavi amma preferred to stay back in her own house. She was alone again.

Not wishing to be a burden, Bhargavi worked in her neighbours' houses and made her livelihood, contended with her son's visit on Onam and Vishu when he would give her new clothes for the year.

Then Bhargavi Amma got a severe pain in her stomach. When medication was of no avail, she decided that she would go to Guruvayoor and perform **bhajanam** for forty-one days. Her faith was rewarded and when the period of the **bhajanam** was over, she was restored to health. She suddenly remembered she had nothing to offer to the Lord — no **kanikka.** Well, there was the chain which her husband had tied round her neck twenty-five years back. Why not offer it?

Where was her husband? Bhargavi Amma had not heard of him for years. She did not know for certain if he was alive even, though, she never allowed her thoughts to carry her so far. Neighbours were, however, making their own guesses. Some said he had become a **sanyasin,** others felt he must have died. But none dared to broach the subject to Bhargavi; nor did she bother to make any guess.

Offered the chain

Glory be to Guruvayoorappan who had cured her of her pain and it was only fitting that she offer her most valuable article, the chain. So concluding she placed it on the steps of the **sanctum.** The pujarin sprinkled holy water and took it and placed it at His feet.

But lo! the chain was on her neck as she was leaving the temple after she had finished her worship. Bhargavi was perplexed; the next day, when she went to the temple, she again offered it to Him and the **pujarin** duly placed it at His lotus feet. That day also, as she was leaving the temple, the chain was found on her neck. The poor woman was confused, she immediately went back to the **pujarin** and told him the story and asked for his explanation.

The **pujarin** very calmly replied: 'It is a simple matter Bhargavi amma. You are a blessed woman. He wills that you should continue to wear your chain on your neck. It means that your husband is alive and will return soon. The Lord is very pleased with your devotion; that is why your ailment is gone. Go home in peace."

Bhargavi was happy. She returned to her village and continued to worship Guruvayoorappan at her house. She waited for her husband!

A few days later, Bhargavi's husband returned. Bhargavi was supremely happy, she knelt at his feet. He had become an ascetic. He did not remain at home but went away again. Bhargavi was also not to be seen; it was believed that she also turned an ascetic.

(Concluded)

Life is perhaps most wisely regarded as a bad dream between two awakenings, and every day is a life in miniature.

—Eugene O'Neill

First published in 'Sabuj Patra' in 1917 and later included in 'Lipika', a compilation of Tagore's writings between 1917 and 1922, this piece bespeaks Rabindranath Tagore's views on education nearly 65 years ago. 'Tota Kahani' is eminently relevant in our day and time. Without any embellishment, Shrimati Anima Bose says in English what Tagore said in Bengali then.

Education of a Parrot

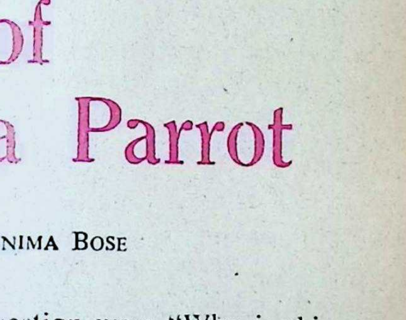
ANIMA BOSE

THERE lived a parrot. Clearly, it was an ignorant creature. It could sing, but did not know the sastras. It revelled in flying and being free. But it was woefully ignorant of etiquette and the ways of the world.

The king declared: "This parrot does not serve any purpose. It only consumes the fruits of the forest and creates a shortage in the kingdom's fruit market".

He sent for the ministers and said, "Educate this bird."

The nephews of the king were given the task of educating the parrot. The learned men spent a lot of time in pondering over the subject. The overwhelming question was: "Why is this creature so ill-educated?" The con-



Rabindranath Tagore

clusion arrived at was that because the bird's nest was made out of twigs and rejected bits and pieces, it could not house any education. Therefore, the first and the foremost requirement was to build a good, strong cage.

The learned men who adorned the court returned home happily, laden with satisfactory reward.

A lovely cage

A goldsmith was summoned to build a cage. The cage turned out to be so unique that people came from far and near to have a glimpse of it. Some commented: "Even if no education comes out of all this, at least the cage will be there for ever. How lucky the bird is, really!"

The goldsmith was duly rewarded. He returned home mighty pleased.

Then the pandit set upon the task of educating the bird. He took a whiff of snuff and declared: "A small number of books will not do as any one can see."

The nephews then summoned the writers. They promptly started copying books and re-copying copied-books until the heap looked like a mountain. Whoever witnessed the sight cried out aloud, "Bravo! education piles up, truly."

The writers received their wages and more, which had to be carried home by bullocks. The writers hastened home forthwith. Every want disappeared from their households.

The nephews took every care to guard the cage. Repair work became routine. Then, there was the job of dusting and polishing. Everyone was convinced: yes, progress was undeniable.

Naturally, many hands were needed. And to keep an eye on them, still many more were needed. They all received good salaries every month; their cash-boxes filled to overflowing. They, as well as their cousins of various kinds, were well pleased and relaxed in their respective living rooms and drawing rooms.

That there are many wants in this world goes without saying. There is never a dearth of critics and people who speak ill of everything. They said, "The cage is getting better every day but no one bothers about the parrot."

The king heard this. He sent for one of his nephews and said, "Nephew, what is this I hear?"

The nephew replied, "King, if you wish to hear the truth then please send for the goldsmith, the pandits, the writers. Send for those who do the repairs and those who supervise the repairers. The critics no doubt are poor and generally starve. No wonder, they speak ill."

The reply clarified the situation for the king. The nephew was rewarded with a magnificent necklace.

The king then expressed a desire to see for himself how the parrot's education was progressing at the lighting speed he heard it did. He arrived at the education centre one day along with his nobles, courtiers and sycophants.

Immediately thereupon the sounds of conch-shells, bells, drums and of every kind of other musical instruments then available that could make a reasonable noise were heard.

The pandits did not lag behind. They started reciting the mantras at a considerably high pitch with their respective pig-tails keeping time.

The repairmen, the workers, the goldsmith, the writers, the supervisors and the various cousins hailed the king suitably.

The nephew said, "Lord, you can see for yourself how it all works."

The king said, "Wonderful. The noise is convincing".

The nephew said, "Mark, Sir, it isn't only the noise. The meaning behind it is also priceless".

What about the bird?

As the happy king was about to mount the elephant right at the main entrance, a critic who was hiding behind a bush blurted out, 'Lord, have you seen the bird?' The king was shaken a bit, "Indeed, I had completely forgotten! I have not seen the bird, to speak the truth".

He returned and said to the pandits, "I am interested to see the method you use to teach the bird."

He saw what he wanted. He was very pleased. The method was so much larger than the bird that the bird remained invisible. It seemed its visibility was not really that important. The king realised that there was no lacking in all the paraphernalia. There was no bird feed in the cage, no water. Only heaps of pages from books were being shoved into the beak of the bird by the end of a pen. The bird's song was effectvely silenced. It made no sound at all. The whole thing was hair-raising, to put it mildly.

This time, as he was mounting the elephant, the king ordered the leader who was in charge of boxing ears generally that he should see that the ears of all the critics were suitably boxed.

According to all civilized rules, the bird progressed steadily in becoming more and more half-dead. Those in charge understood that everything was looking rather hopeful. Still, owing to natural weakness, the bird continued to look longingly at the morning sun and fluttered its wings. Some day, it was noticed, it even tried to peck at the rods of the cage with its weak beak.

The police superintendent was outraged: "What impertinence?" he said.

Then the blacksmith arrived at the education centre with his hammer and fire. He wasted no time in using the hammer energetically. An iron chain was forged. The bird's wings were also clipped.

All the king's men wore expressions of dissatisfaction on their respective mien and shook their heads in unison, "It is not that the birds of this kingdom have no common sense at all; they have no sense of gratitude as well."

Then the pandits picked up the pen in one hand and the cane in the other and started doing something that may be generally termed as teaching a lesson.

The blacksmith's income increased manyfold, and his wife was able to get some gold jewellery made for herself. The superintendent was suitably rewarded by the king for his quick understanding and handling of the situation.

The bird died unceremoniously. Exactly when, no one had perceived.

The critics spread word of the bird's death. The king sent for the nephew and asked, "Nephew, what is this I hear?"

The nephew replied, "Lord, I assure you that the bird's education has been completed."

The king asked, "Does it jump around?"

The nephew replied firmly, "Of course, not."

"Does it fly any more?

"No."

"Does it sing any more?"

"No."

"Does it make any noise if it is not given its feed?"

"No."

The king then said, "Could you fetch the bird here? Let me have a look at this creature."

The bird arrived. Along with it came the superintendent of police, the guard and a rider.

The king touched and then pressed the body of the bird. It made no sound. Only the dry leaves of the books made some restling and rambling noise inside its stomach.

Outside, the tender green leaves of the trees sighed in the gentle breeze of the spring that had just arrived and stirred the sky above the forest of flowers into a nameless sadness. □ □ □

Life swings like a pendulum backward and forward between pain and boredom.

—Arthur Schopenhauer

It was after a prolonged, lively controversy that English teaching was introduced in India. For most Indians, it became a "bread and butter" business to learn the language. It was the passport to a job or a career. Later on, it became a status symbol also. Today, the teaching and study of English in our educational institutions is at the crossroads. Can the students be helped to conduct their study of English literature to create a new personality for themselves?

THE TEACHER OF ENGLISH

A NEW ROLE

DR. S. NAGARAJAN

EVER since western education was introduced in countries that were either under the control or the influence of the British, English literature has been an important subject of academic study in those countries. Often it was taught by Englishmen. In many novels written in the last forty or fifty years, the Englishman teaching English literature abroad has figured as a major character. Can we, from a study of these characters, discover the novelists' views on the aims, objectives and ideals of teaching English literature abroad in non-English cultures? This is the question I have set myself in this paper.

I have chosen for study four novels. Two were written by Englishmen (i) Edward Thompson's *An End of the Hours* (1938), the concluding part of a trilogy, *An Indian Day* (1927) and *A Farewell to India* (1930); (ii) Dennis Enright's *Academic Year* (1955). The other two — R. K. Narayan's *The Bachelor of Arts* (1937) and James Ngugi's *Petals of Blood* (1977) were written by non-Englishmen.

The countries that figure in these novels are India, Egypt and Kenya. While India and Kenya were part of the British empire, Egypt was very much under the influence of the British. I begin with Edward Thompson.

I

Robert Alden is an educational missionary who has retired after thirty years of teaching English at a college in Vishnugram in Bengal. After an absence of five years in England, he returns to India to work on a commission that has been set up to report on the changing conditions in India as they affect Christian missions. He notices these changes as soon as he lands in Bombay. Hollywood values seem to have swept over the country. The composite picture, Alden thinks, of themselves which England and America had sown over the world was "not of the face that had been seen in a Gladstone or Lincoln. What the world saw was a face heavily cunning or portentous—twisted in wry, eternal, wise-cracking gamin self-consciousness" (p. 22). England's day is clearly over. On the train from Bombay he meets a Dominion statesman touring the world; together they visit the caves at Ajanta and Ellora which contain the famous frescoes. The statesman says that the impression he gets from the frescoes is of a happy, peaceful existence, but the living land around him, in spite of the efforts of earnest officials and hand-picked Indians to arrange a 'show' for him, seems to seethe with misery. The British show in India is a lie as anyone who has eyes can see. But "the deep, lovely valley, with its rocky side pitted with caverns where saffron-robed ascetics who made these calm, gracious frescoes lived in the morning of time, reminded them that hidden by the new blatant India, lived on ancient peaceful India. The soul of a land does not altogether slip away, so long as visible memorials remain" (33).

A Hundred Victories

This is one of the features of the background in the novel for the study of English in India. Another is nationalism, represented in the novel emblematically by the procession in Calcutta to welcome Jawaharlal Nehru as president of the Indian National Congress. The procession is headed by an Indian girl on a spirited chestnut. She is a girl from the famous Tagore family accoutred as Rani Lakshmibai of Jhansi who fought the British in 1857. As he goes slowly by in his car, Nehru sees the bareheaded equestrian statue of General Outram who also fought in the 1857 battles. Alden notes that the grave unIndian face of Nehru 'lit up with the smile which has won half its possessor's victories. You think you are with a bigot...... Yet suddenly there is a smile which somehow or other manages to be without the least shadow of self-consciousness, and you know that if this man is a bigot, then he ought not to have been made one" (38-39).

When Alden had begun to teach thirty years ago, his students had soon made him realize that his job began and ended with preparing them for the Calcutta university examinations. For instance, before teaching them, he had read the *Idylls* of Tennyson as "attempts at poetry, a cunning if monotonously manipulated filigree of silver English, with occasional passages of genuine gold metal. This, he now learnt, had all been wrong. They were an elaborate puzzle. Arthur was 'soul' and everyone else was pieced into some sort of jerry-built scaffolding" (p. 53). The essential thing about the *Idylls,* the students informed him, pitying his ignorance, was its SYMBOLICAL MEANING. "They had proved quite right. The first question (that is, in the university examination paper) had turned out to be, 'Arthur is SOUL. Discuss this statement in its bearing upon the symbolical meaning of *Merlin and Vivien*" (pp. 53-54). Alden had adapted himself quickly. When he had to teach Macaulay's *Essay on Addison,* he "stripped the whole essay to its skeleton" and published the analysis on the college notice-board. Instead of explaining what was in Milton's or Shakespeare's mind he had earned the admiration and the gratitude of the students. "The passage they had come to was incomprehensible, was probably wash or tosh. But then poetry was that in any case and this was poetry written not in sonorous involuted Sanskrit, with word and phrase, innuendo and allusion, tumbling and intertwined with one another endlessly, but in the bleak, crisp unlovely speech of those islanders whom Providence had thrust upon India" (p. 56).

But five years of teaching in Cambridge had erased these lessons from Alden's memory. "Five years of teaching in a western country are enough to unfit even the dullest to teach in an Indian college" (56). The text he had to teach now was *Paradise Lost,* and the lines described the abduction of Proserpina. Alden begins to talk of the Eleusinian mysteries and all that they meant: and how, by a dozen words that "suppressed themselves into one sentence that walked through imagination's woods and dales—'Which cost Ceres all that pain/To seek her through the world'—Milton had set memory's night ablaze with torch and procession. *All that* *pain*—the fairest and loveliest story of antiquity, with all that it meant to Socrates and Julian, and all that it means to imaginative minds yet, had been packed into perfect simplicity" (p. 57). He recovers himself with a start and apologizes to the students for the digression. "I know you all think I have just been wasting your time" (p. 58).

Not in the Syllabus

One of the students tries to be polite and save Alden's face. "Oh no, sir, it has all been very amusing." But another student is not so indulgent and shouts: "It is NOT IN THE SYLLABUS." Alden thinks: "He was right. It was *not* in the syllabus—to show those deep majestic shadows into which a poet's thought goes back, traversing the ages and the accumulated memories of all mankind" (59). He trudges back to the syllabus. "How well he knew that damned syllabus!" But the lines in the anthology, "Ah, Sunflower, weary of time" set him off again. "Weary—yet accepting the ticking of the clock, and of the steady beating pulse within us, the slow ageing of body and spirit, the dying-down of youth and the waning of the body's strength, the sun's firm process through heaven, and the night's passage upwards to assume his place: journeying effortlessly, ever onward, to that hour and paradisal region:

> Where the youth—pined away
>   with desire—
> And the pale virgin—shrouded in snow—
> Arise from their graves, and
>   aspire
> Where my Sunflower wishes
>   to go!

Again the voice of a student tells him back. "Sir, what is the meaning of poem on page 43? Has poet no hidden innuendo?" "Beyond doubt, symbolical," comes the confident reply of his companion. The poem on page 43 turns out to be Webster's dirge for the Duchess of Malfi: "Call for the robin redbreast and the wren." Why does poet call for robin redbreast and wren? Had these students never heard, Alden wonders, of the story of the babes in the wood? It was a folk-lore simplicity that would fit in well with Indian fields and forests. And now he had to answer this idiotic query "because that is the habit of robin bird." The boys are disappointed. Alden saheb of symbol and paraphrase fame, who had safely ferried their fathers across the Lethe of the Calcutta examinations, is obviously growing old. Before the day is over, Alden overhears two students learning by heart questions and answers on the life of Milton. "What were Milton's relations with his wife?" (Thompson is imitating the Bengali student's pronunciation.) Answer: "They were *on-happy*." At that point one of the students takes it into his head to ask his companion. "What does that mean? He *weeped* her?" The editor had no doubt said in his introduction that Milton's relations with his first wife were unhappy, and the students had concluded that he whipped her. "There were no subtleties in the sex life as known to them. Either a woman had her man's rice ready in time, and tastefully ready, or she had not. Either he beat her, or else he did not beat her, but was a kind husband. Tuning on the alien annotator's casual statement the lantern of their own interpretation . . . they had decided that Milton was a wife-beater. And of course he may have been" (64).

Muggeridge in Kerala

Thompson came out to India in the early twenties, but the times represented in the novel are both earlier, the first decade of the century, and later — 1936, to be precise. We know from the evidence tendered before the Sadler commission of the Calcutta university (1917) that the picture of English teaching given in the novel is substantially correct in spite of some oversimplification and exaggeration. The situation was not very different elsewhere in the country. When Malcolm Muggeridge taught at the Alwaye Christian college in Kerala soon after the first world war, he found that there was no interest in the study of "an alien literature in an alien tongue." (It need not have been true of course of other colleagues and other students. No statement about an Indian situation can be valid without exception). Muggeridge seems to think, as many do, that the sole objective of the British in introducing a western system of education including the study of English was to produce office clerks. That is a gross oversimplification, but he is right when he notes that the study of English literature in the B.A. or Intermediate classes (as first two years of college were known) had become irrelevant to the realities in the country. Those realities included, for Thompson as well as for Muggeridge, both what one may, in shorthand, call 'the unchanging India' and the India of resurgent nationalism. Thus, reporting Gandhi's visit to the college, Muggeridge writes that the effect of Gandhi's English speech on the students was 'terrific.' "They jumped up and down shouting, '*Mahatma Gandhi ki jai, Mahatma Gandhi ki jai,*' their eyes glowing and the dreadful inertia of their excursion through *Sesame and Lilies*, their mournful celebration of Dryden finding English brick and leaving it marble, all obliterated and forgotten."[1] In Thompson's second novel of the trilogy, *A Farewell to India,* we have a similar description of Gandhi's visit to the Vishnugram college where Alden taught.

> He (Alden) saw and heard a man who had ceased to be one of us, and had become an elemental being — a gust blowing up from the earth, a passion enclosed (and barely enclosed) in a wizened, worn-out body. He listened to economics that were twenty years and more out of date, and their mistakes were nothing beside the fact that centuries of poverty and exploitation had found a voice. Through a human reed-suffering was speaking — not its own, but a nation's. He heard history grotesquely at variance with actuality; and this too was nothing beside the truth that the whole East had its terrible indictment against the white beast that has ranged the planet with such vision and cruel strength and ruthless purpose....
>
> 'The man's fey,' he thought. 'It is no longer Gandhiji that is speaking, but something that is going to burst into the Age, and to shatter it (p. 144).

Muggeridge's own preference was for the unchanging India. The representative figure of this India was his colleague, Venkataraman, who taught mathematics. He was widely read, and introduced Muggeridge to the *Bhagavad Gita* and the *Upanishads.* Muggeridge says that Venkatraman was "a completely different kind of man from any I had encountered hitherto: a product of a quite different kind of civilization" (p. 127). From observing his daily life, Muggeridge obtained an idea of Hinduism. "Something in its top flights, very beautiful; all embracing, subtle, gentle, static — above all, static. Making few demands, but few concessions too; circular, not angular; going on and on, without any drama to break the even flow. No darkening of the sun or rending of a curtain. No voice crying in the wilderness; rather, the converse, the wilderness crying in a voice" (p. 128).

Nationalism

Thompson of course was much more 'committed' to India and Indian independence than Muggeridge, but his response as a novelist to nationalism and so-called modernization was not very different. He too agrees that study of English literature had become an utter irrelevance and was inspired, for the most part by bread-and-butter motives. Nationalism had brought to India the Hindu-Muslim division, terrorism and, above all, fear and distrust. The undesirable side-effects of nationalism are illustrated in the novel. A bogus competition is got up for writing the name of Gandhi as many times as one can, and sending the entry with a fee of half a rupee. The organizers disappear with the money. Elections are held in which the Congress candidate who campaigns for homespun cloth is supported by the leading merchant of the district for mill cloth. There is a Jain millionaire in the novel "who was so fussed lest a beast be killed anywhere for food, and so little fussed about possessing the most abominable factories in the whole country. How little of a Jain he was he revealed when he spoke of Nehru's campaign for socialism. 'If you are going to put hands on my property, my hands are going to be on your throat, my friend. I supported my people in the Round Table Conference. But if the conference came again tomorrow, I tell you I would not go even as far as I went then, in support of self-government.'" (p. 212). His son and daughter are fiercely socialist. The daughter worships Gandhi. She wears his picture in a locket. The locket is studded with gems. Alden writes to his wife after visiting them:

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[1] Muggeridge, Malcolm: **Chronicles of Wasted Time,** (London 1972), p. 110.

> I listened in amazement, that they could talk to me of their support of socialism, and could not see, or would not see the implications it would have on this filthy life of theirs: that they seemed to think the scented cigarettes, the gilded cups and gilded everything would not whisk out of the window if men and women and children ceased to slave for them, and if the British administration ceased to keep a ring of bayonets round their precious persons . . . I remembered Mahatmajee, whose names these pampered darlings took so impudently and whose picture one of them wore set round with gems. I recall that amazing little gnome telling those who came to him charged with passion and violence to go and nurse for a month the foulest diseases they could find, and *then* come back to him. Men and women have done it, and keep on doing it. And it changes them as he foresaw it would (pp. 212-214).

Mid-Victorian Dream

The emerging nation is neither

spiritual nor ethical, and it is certainly not mystic. But Alden reminds himself that there is however another India — the India of the timeless, spaceless spirit. It is the only reality that exists; rather, it is existence itself. The question of the sole reality of the spirit is discussed in the novel among Alden, his fellow missionary, John Findlay and Jayananda, a *sadhu* who had been an ICS officer once before turning nationalist and finally a *sanyasin,* like Sri Aurobindo. When Alden and Findlay came out in the early years of the century, the dream of mid-Victorian liberalism including the dream of India becoming a Christian land was still alive. The war put an end to it. The thinking of the Christians, says Findly, has not been up to the mark. "They no longer come to close quarters with the terror and weakness in man's own mind" (p. 250). Tha terror and weakness will not depart till we recover our "roots in earth that was meant to be the spirit's tabernacle for a space of years" (p. 260). But the life of the machine age in whose whirring wheels we are caught now will go as surely as the life of an earlier world, and men will find a way "to rekindle into vision again the whole life of the past: that life of the spirit which went this way before us, and in appearance vanished utterly" (p. 261). In appearance only; for in truth it lives on, says Findlay — woven into this flesh and bone of this eternity of which we are part: and when that happens, this age of ours will be seen as a fierce sickness from which mankind recovered. One day we are going to be as obsolete as even the age when men wore chain armour is to us" (p. 261).

Jayananda sadhu agrees. India is looking beyond the British, beyond even self-rule and independence to the re-awakening of the life of the spirit. The British have failed to provide the image of this new India. But the Indians have failed too—except in patience and tolerance. Nationalism is not the final goal —no more than the expression of human personality is the aim of life. When Findlay says that "the world has become a place warm with personal love and understanding and that love and understanding ... is God," Jayananda replies that desire is the root of misery and of rebirth also. "So long as man clings to his idea that he is somehow separate from his fellows, a unique something for whose welfare he must strive against all others, thrusting them down if their presence thwarts them, so long is he in the meshes of *avidya,* ignorance, and *maya,* illusion" (p. 274).

Findlay returns to the question when he is lying on his death-bed. When he was young, he says, he could not accept the idea that life's purpose might be to kill the self-consciousness that has raised man from the brute, to kill the desire within us for continued existence. Then came the stage when he did not care about the question of immortality. Now as he lies dying among the Santhal hills in his lonely house, he realizes that "these fast-passing earth-days are just our chance of getting rid of our false self, the personality of which we are so proud: so that when we come to die there may not be a vestige left, then God sees in us that true self which was his dream for us. And that self is indestructible" (279). That, says Findlay, was what the Buddha meant by *Nirvana,* the extinction of the shadow self; what Paul meant when our true self was hid with Christ in God.

A Window on Ourselves

What, it may be asked, has all this to do with the teaching of English literature in India? Everything indeed. Thompson is sketching out the new context to make the study of English relevant to the traditions of India, to the unchanging India of the spirit which has a mission to perform in the making of the future world. English has been taught all along in India for bread-and-butter reasons; and to teach it now, as we are exhorted to nowadays, because it is a window on the world, is also to teach it for bread and butter with the promise of jam tomorrow. No, we must teach it not because it is a window on the world but because it can open a window on ourselves. A learning that is not concerned with the nature of reality— both in its tanscendent and immanent aspect—is no more than the acquiring of a skill for the sake of a livelihood. The Sanskrit verse which says so declares that *vidya,* knowledge, is that which liberates. Thompson is not providing a syllabus or a teaching method, but something far more important; a master-question for all our activity, a perspective, a measure. "What for, what ultimately for?" as Dr. F. R. Leavis asks in his essay on Bunyan's *The Pilgrim's Progress.* (Dr. Leavis of course would not believe in any transcendent reality as his essays on T. S. Eliot's *Four Quartets* in *The Living Principle* intimate).

English literature must be studied not for the sake of philosophy—which would lead to the SYMBOLICAL MEANINGS which the Vishnugram students demand—but as a *philousia,* not for the love of wisdom, but for the love of being or essence.[2] In other words, Thompson is arguing for the revival of the *guru* tradition. That tradition is still alive in India. It is built into the mental make-up of the average Indian student. When it is robbed of an acceptable symbol, when the teacher becomes a technologist of information, just 'a clever guy,' the students rise in revolt. Scholarship, critical ability, communicative skills—they are all very desirable, but without that love of being which characterizes the *guru,* they make no impact on the students beyond the help that they can provide for passing examinations. In the novel Alden saheb's *reputation* is based on his capacity to coach students for the Calcutta examinations, but his *influence* which outlasts the examination is based on his practical conviction that the students "matter (mattered) and have (had) a future."

We learn from another episode in the novel what the basis of human gratitude is, of which the gratitude of students to a teacher is one of the best examples. It is based on the response that the free human spirit makes to selfless love, and that selfless love is impossible unless there is a love of being in the person offering the love. Hence the *Brihadaranyaka Upanishad* says: "Not for the sake of the husband is the husband beloved, but for the sake of the self in him; not for the sake of the wife is the wife beloved, but for the sake of the self in her" (IV, V). In the absence of such love, the gratitude degenerates into a burdensome sense of obligation, a recognition of *quid pro quo.*

The teacher of English as a *guru*—for pragmatic realists, a pipe-dream; for Socratic idealists, a vision. It is very likely that Thompson himself knew that what he was pleading for was impossible; he was a commentator on current Indian affairs for many distinguished British newspapers. The pressures of earning one's bread—with butter and jam—leave most teachers with neither the time nor the inclination for this traditional role. The academic study of English literature in India is therefore likely to move further in the direction of the realms of commerce and technology.

Thompson described his novel as "no novel, yet not quite reminiscence except for its thinking aloud."[3] Nevertheless in spite of its slight narrative content and rather old-fashioned technique, *An End of the Hours* is a most thoughtful and sincere work, remarkable for its perception of economic and colonial realities under the British, for its sympathetic understanding of Indian traditions, its sense of human and

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[2] I borrow this distinction from Wilhelm Haas, **The Destiny of the Mind,** (London 1956), p. 134.

transcendent values and its vision and optimism. The novel deserves to be reprinted.

II

Dennis Enright's *Academic Year* is a more readable, more sophisticated novel. It reads like the work of a writer for whom the art of the novel comes more easily. There is plenty of talk, for instance—the principal characters being professors of English—but it is better 'digested' into the structure of the novel. Packet, one of the professors, speaks of style rarely getting itself heard above the din of ideas except with a handful of students. Certainly there are ideas in the novel, but they don't make a din. I quote a passage which is fairly typical of the style and expresses some of the ideas that are relevant to our present purpose:

> With the great majority of students, it was far otherwise. Comprehensibly enough, since their knowledge of English was far from intimate, and ideas, it seems, are common property, entities so pure and impeccable that they do not require to be clothed in words. But Packet still felt depressed that Wordsworth should mean quite simply 'love of nature, nature the best teacher,' especially in a country so deficient in that commodity—and that, however many poems of this author you should study, their total apprehension of it remained the same .... That, Packet considered, was typical of a primitive people—the narrow, utilitarian attitude to art as either magic or instruction .... True enough, the periodicals from home told the same story, though of course in a cleverer way. There, too, people went to poetry looking for a portable *Weltanschauung*, something to provide them with uplift, a brassiere for the weary spirit.... And yet ... they didn't bother to 'live by' those ideas, as far as one could tell.... They were just exerting a general intellectual curiosity, quite disinterested. Though if you dared to protest against this awful idea-sucking, you would be accused of flippancy of aestheticism. More and more openly people were going to poetry to find what they apparently couldn't get from religion.... Firstly the secular reader goes to poetry for consolation, with the comfortable assurance that he could reap the benefits of religion without paying the price of belief—and then the religious reader sets off on the same track because he thinks he can reap the benefits of

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[3] Quoted in Benita Parry, **Delusions and Discoveries,** (New Delhi 1974), p. 181.

poetry without paying the price of effort and understanding. 'If I had one,' Bacon (Packet's senior colleague) concluded, when they had been discussing the matter, 'I should like to have my religion straight. I shouldn't go squinting round the poets for it' (pp. 112-113).

The ideas expressed in this passage are not new—they are broadly familiar to us from the writings of Enright's Cambridge teacher, Dr. Leavis—but the style makes them fresh and conveys through the occasional figure of speech the basis for Packet's disapproval. The diction is also selected with care; 'impeccable', for instance, suggests that the way the ideas are 'clothed' is inseparable from their validity.

Academic Year is set in Alexandria just after the second world war, but before the Suez crisis. The principal characters (with whom we are concerned for the theme of this paper) are British professors of English at the university—Bacon and Packet. Bacon has been in Egypt for some twenty years and looks upon Egypt as his home now. He is immensely popular with the students who always take care to explain to him that whenever they shout "Down with Britain" (which they do at fairly regular intervals) they exclude him from the denunciation. "Down with Britain—but not you, sir, you are our father. And there will not be any work for three days." Bacon and Packet often discuss why they are in Egypt teaching English literature to Egyptian students. In the first place they are earning a livelihood for themselves. But there are other reasons also. The university prefers to employ Englishmen to teach English, Frenchmen to teach French, and Germans to teach metaphysics. There is a third reason also. Once westernization gets going in the east, it takes a few westerners of good will, claims Bacon, to put the brake on it (119). There is also the hope that the teacher of English literature might open for someone "that obscure and narrow door which is there—somewhere there—hidden between the two immense portals of Art for Art's sake and Art for the sake of the Message. And once in a while, for all the muddled directions one gives him, somebody finds the door" (pp. 35-36).

To the natural question, 'Is this the time and place for such activity?" Bacon's answer is that while there are many who are willing to do other jobs, there are not many for this activity. English is a foreign language and is everyday becoming more foreign. Then there is the home life of the students. How can a student react favourably to Wordsworth's shepherds when their grandfathers were shepherds—in many instances still very much alive—and they don't want to be shepherds at any cost? They have come to the University to escape that fate. Their own literature has been highly conventional and artificial and suddenly they are reading a literature which connects with their daily living. What Bacon means is that if English literature is taught properly—neither as Art for Art's sake nor Art for the sake of the Message—but related to life, it can help the students to grow up. Unless someone works hard now, in twenty years Egypt will be suffering from a combination of all the horrors of the present with all horrors of the past—and enjoying the pleasures of neither. The task is to create individuals who will rise above the mud-tide of abstractions which characterizes the age. Every year the department turns out one or two such decent individuals, and one day they would be something" (p. 198). We know from Enright's *Memoirs of a Mendicant Professor* (1969) that these are his personal views.

Both Thompson and Enright agree on one point: the masses must become individuals, and education is the instrument for achieving the transformation. Enright seems to think that the teaching of English literature can help to bring about the change and yet, judging from his own description of the reactions of his Singapore students, or, for that matter of the students of Bacon and Packet in the novel, one may wish to plead that the emphasis should be placed on the teacher and not on the subject.

Enright of course knows this very well; the entire portrait of Bacon is inspired by that knowledge. As Bacon notes acutely, the student's sensibility "sickens as it crosses an educational threshold" (p. 35). Enright notes the puzzle in his *Memoirs* that students don't connect their reading of literature with life. When they come across some situation in life which closely resembles a situations in literature, they manage to respond differently on the plea of 'special' circumstances. Why does this happen? I think it happens because the teacher of literature does not embody any of those values himself, and the students learn the trick of separation from him.

There is a second reason. We need a system of values which are both transcendent and immanent, and the inculcation of such a system is not the responsibility of art alone. Without such a system it becomes very difficult to close the gap between theory and practice. We live not in the

In India, however, it would be nearer the truth to say that we live in the age of "Dante" (our equivalent of which would be a little more in the past) *as well as* T. S. Eliot. In our situation the study of English Literature can only be one of our many allies in the fight against the technologico-Benthamite wasteland. It is relevant to recall that Thompson refers in his book, *The Reconstruction of India* (1930) to the susceptibility of the Indian masses to "the immaterial issues and loveliness which is genuine culture." That susceptibility is much reduced now, but it is not wholly extinct.

(To be contd.)

A PERSONAL ANECDOTE

Dr. Annie Besant was always punctual. If she were to give a lecture, the lecture would start at the stipulated time. She would always come a few minutes ahead of schedule.

The incident relates to one such occasion when her arrival was being eagerly awaited. She came, the organisers stood in line at the gate to receive her. She got down all right, but instead of walking into the premises, she went slightly off the road, picked up a banana peal that was lying on the road, cast it aside, wiped her fingers with her handkerchief and said somewhat apologetically to the organisers, as if she had committed some fault: "Someone might have slipped."

age of Dante, but of T. S. Eliot, said Dr. Leavis in his book, *Education and the University*

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AND THEIR BRANCHES

Rarely does a stunted flower bloom afresh. The writer narrates one such instance.

Will You Share My Sins?

DHARMAKIRTI

IT was Rama Navami. Not expecting any one to come to the clinic on a festive day, I settled down to a quiet morning. Soon there was a knock and a smiling face appeared. 'I've brought some sweets for the patients,' he said. "Can you give it to them when they come tomorrow? I have to go for work." I smiled — and he smiled in reply — remembering.

Four years earlier, Valmiki had been referred to me by a social organisation. He was an 'anti-social element', they said. They had pampered him, threatened him — all to no avail. They sent him to me because that was the only way to get rid of what they considered a hopeless case.

When he came, accompanied by his mother, a simple but beautiful lady, Valmiki was sullen and resentful. She wept in his presence talking of the hardship she had endured for his sake. Widowed young, when Valmiki was seven years old, she had struggled right from the beginning. He would pretend to go to school, sit by the roadside, play cards with some friends and return in the evening. However, as he was intelligent he passed the seventh standard. After that he gave up studies altogether, took up odd jobs just to make enough money to buy beedies for himself and would then throw up the job after a fight with his employer. He did not stay at any job for more than 15 days. In between work he would loiter around, sometimes visiting relatives and borrowing from them. Most of them however also told him that he was a disgrace and they did not want to see him again. Valmiki was not concerned. He did not like any of them. He knew no one cared for him and life was all right as it was. If he did not have money, he stole from his mother's meagre savings.

I felt discouraged. What could I do for an 18-year-old boy with psychopathic tendencies who did not think he needed to change at all? He was happy the way he was. Now it sometimes happens that when I find a situation I consider to be beyond my capacities I speak to my guru mentally. I tell him that since he has put me in this situation and I find myself inadequate, he should take over. I have found then that circumstances so arrange themselves that I am part of a healing situation that evolves around me in most unexpected ways and I am not the healer. This has been a good, learning experience for me. Therefore I mentally offered this very difficult therapeutic situation to a higher source of energy. Having done that I felt detached from the consequences and could stand by him regardless of the therapeutic outcome.

I asked Valmiki if he would come and talk to me every other day at a fixed time for half an hour. I told him I would keep that time for him and would be available. In the next six months, he met just 12 times. He would come early when I was seeing another person or when I finished for the day and was locking up. Many days he did not come. Then he would appear at the proper time and say he was in a hurry **'to go for work.'** He would tell me he had just got a job and would have to attend. Two days later, he would arrive as I was walking down to the bus stop, walk with me and say with a flourish that he had fought with his employer and left. As I waited for him to keep his appointments, day by day, I would wonder whether I was wasting my time, whether I should not be doing something more positive or useful. Just when I believed that he would not come any more, he would suddenly swagger in with a smile. All he would talk about were his various jobs as if it would act as a buffer between him and me.

On one occasion when I was feeling particularly disheartened, he leaned over and said: 'This is the only place I have been coming to, for such a long time. I have never related to any one for more than 15 days.' It was as if he sensed my despondency and was giving me a helping hand to pull him out. When I asked him what the difference was between this place and his other contacts, he answered, 'You do not hate me.'

In 18 years, this was the first time he had spoken of an emotion — the first time that he had dared to expose his vulnerable side to anyone.

A vicious cycle

'Tell me about this hate,' I said. When he did, session after session, he relived his past — the hatred his father had for him, his own self-hate, hatred from the world around and the vicious cycle of hate he was caught in. His father had been a young good-looking officer in the army. When he married, he was happy, taking his beautiful wife to parties, and basking in her affection until his first son was born. Proud as he was of Valmiki, he resented his appearance into the well-organised fun-loving world he had built around himself. His wife could not go around as frequently as she had been able to earlier on. As he identified himself with a man-of-the world image which he thought was suddenly taken away from him when he had to stay home in the evenings and change nappies, he became irritable and short-tempered. He would beat his wife for the flimsiest of reasons until she would breathe a sigh of relief when he went out on his own in the evenings. By the time the child was three years of age, he came to dread the man he called ‘daddy.’ When ‘daddy’ came home, he would beat him up for being in the way often saying: ‘Why don’t you die?’ When he went to school, he felt better but coming home was a fearsome experience. If he walked in exuberently he was slapped for being too active. If he was slow, he was asked not to shuffle. If he sat with his books, he was a book-worm. If he played, he was irresponsible. For three years Valmiki in his tender growing years was told that ‘he was not wanted, he was bad, he had to be destroyed and it was better if he died.’

Valmiki’s father died when the boy was six. Being a young widow, his mother set about earning her livelihood as a tailor and shut herself off from any sort of emotional opening. She did her duty in bringing up the child — there was neither joy nor sadness in it. One would have thought that Valmiki would now be free of his father. Unfortunately, the mind without awareness absorbs from its environment, everything it percieves, and stores it systematically within itself. All that his father had said to him, now became reality. To himself, he was bad, he had to be destroyed. This is how the deep unconscious works. On the superficial level he was like any other child, wanting affection, going to school, happier at home. But deep down, unaware, a seed had been planted and it demanded to be nurtured and sustained. He had to prove his badness. He played truant. He had to be whipped. What his father had done physically, his relatives, neighbours, teachers did for him verbally. He found no one around him who could tell him ‘he was good,’ that he ‘was loved.’ And so it went on in a vicious cycle.

Deep down he hated himself — the father he had internalised had to punish him. To him if he was not bad, he was nothing. And therefore he had to be bad or be 'extinct.' Badness took on survival value. His emotional relationships were always superficial. He was protecting himself from deeper relationships lest he be hurt. His trust in human kindness had been destroyed. He did not believe that any one could love him because he did not love himself.

Rejection

The first he saw of it was in the social organisation, that took him on. He tested it out with his erratic behaviour. Not realising that he needed time to learn to trust again, society impatiently had sent him on to me. Rejection was not new to him and only strengthened his own feeling that no one could stand him for long.

When he had broken appointments, been irregular, tried my patience, deep down Valmiki had been watching me — watching to see how far he could drive me before I let him down. What I had then thought were fruitless sessions had been meaningful to him. Although consciously he had not been aware of this for he would sit before me and say 'he was bored he didn't think I could help,' 'he knew there were others better than me', deep inside he was searching. He was asking himself. "Can she give me a different self"? "Is there something else in me which is not violent or bad"?

Our joint trials did not end here for the seed of destruction was deep down and could not be uprooted easily.

For every session that he exposed an emotion to me, he felt threatened that I would reject him. And rather than be hit again, he preferred to project himself by hitting first. He did hit out — verbally, with humiliating statements for about 12 sessions. For an hour he would depreciate me and just before he left he would smile and say: 'I am sorry, doctor. I am not a nice chap.' All the time I watched and waited. I knew that in slapping me he was really slapping himself. His attachment to his 'badness' was a **samskara** that went deep into his unconscious mind. He was unaware of it, he was a victim to it.

Crime and punishment

When he realised that I was not going to throw him out, he started acting out his anxieties. He would donate blood almost every week and say it was only to make money. He would throw out to me baits like 'I can easily steal from provision shops,' to watch my reaction. Had I said 'Don't do it' he would say, 'Why not? I am bad.' I knew that arguments would never help. The only thing I could do was just to accept him, pouring out for him a love that I received from a higher source — a love that did not waste words, but knew with conviction that beyond his limited self-hating mind was an ocean of compassion which only needed to surface. If I showed any anxiety in his actions, he would manipulate the situation to suit himself and reinforce his own ideas of poor self-esteem. I would quietly tell him that 'if he stole he would also have to pay for the consequences and that I might care for him but I could not share his punishments.'

He would then say, "All my relatives hate me, even mother hates me." So they are responsible and they will be guilty if he goes to jail. Thereby they would 'share' his sins. I would ask him how that would help him if he got into trouble! Would his mother go to jail for him? At a certain stage I realised that his attachment to his concept of self-destruction had to be cut firmly — his using the excuse of 'the world hating him' as a justification had to be severed for him as the first step. I asked him not to tell me any more of anyone hating him unless he tried doing something positive and giving them a reason to like him. I said this to stop him verbalising his uselessness and thereby to help him stop reinforcing it. I asked him to give love before expecting it.

A year ago he decided to try out learning to drive. He joined a driving school and worked at it consistently. In two months, which was much longer than his usual stay at any place other than the clinic, he finished the course and was due to take his test.

He came to me one morning on the way to the RTO'S office smiling, 'When I get a job, I'll give you sweets.

I did not hear from him for the next four months and then I ran into him when I went to visit a colleague. Valmiki was lisping like a child and his mother sat by him, looking defeated. He smiled at me and said to my colleague, 'Thich ich my doctor! When I enquired as to what had happened, his mother broke down.

'Rejected' by mother

She said that four months earlier to that day, Valmiki had come to her, overjoyed, unlike himself and said he had passed the driving test and was going to get himself a job and look after her. She had answered, 'Let us see how long you will stick with it. People like you only talk.' Unknowingly, she had rejected his first attempt at giving her love. She had slapped down his first consistent effort

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AND THEIR BRANCHES

in a positive direction. Valmiki had gone out, taken a friend's autorickshaw and driven it without a licence. Bystanders saw him crash into a standing truck and he was taken to the Neurosurgery unconscious, with a severe head injury. He had remained unconscious for a month and had surprised the unit by surviving — and recovering almost intact except for a limp in the right lower limb. The lisp, they said, was not of neurological origin. 'We cannot explain it,' they said, after they had done various investigations.

Valmiki had to be taken round by his mother because he was almost a child in his behaviour. It was as if he had regressed to a 3-year-old level. He would ask to be fed. His ideas were restricted to a child's ideas. He was not malingering. The only continuity he maintained was with me. She brought him to see me once in 15 days. It was as if he had to relive his childhood, but with love, before he could come to accept himself as a positive human being. But this time his recovery was faster. In three months he was back to his pre-accident level with only a slight limp. He found himself a job as salesman in a shop and has been coping fairly well. None of his old tendencies is present today. His mother realised her love of the boy when he nearly died and something in the situation broke through her bitterness. She was slow but definitely showing him her love and care. Valmiki blossomed out. He has been at his job now for seven months and takes his earnings home to his mother.

It is as if the past was totally wiped out, as if it never was there. What he did not realise then (and neither had I) was that there **had** been one to share his 'sins.' As he had kept pouring out his bitterness, hopelessness, boredom, self-hate, and his hopes through the four years he came to me, he had really offered them up to a higher source, the inner guru who had taken over. Unknown to either of us, this higher One with limitless compassion had shared in his punishments until the process of destruction was completely worked out and then pulled him out of that abyss into a new life.

As he left the sweets on my table I marvelled at the ways that a mind attached to hate could destroy itself and in the midst of total destruction could still hold on to a tinky flicker of love that was stronger than all its destructive tendencies put together. This love had allowed the hate to fulfil itself but held the mind together so that when it burnt itself out, it had risen like a phoenix to new beginnings.

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AND THEIR BRANCHES

The country has started thinking about the Seventh Five-Year Plan, the progress made so far, the problems encountered in the execution of the earlier plans, the new challenges, as also new opportunities that may arise when we cross a milestone and pause to look ahead. We give below an adapted version of an article which appeared in the November 1978 Isssue of "Engineering Education" by courtesy of its publisher, the American Society for Engineering Education. The article was written by Shakuntala Balaraman, Indian Institute of Technology, Madras, K. S. Hegde, Madras Institute of Technology and S. Ramani, Indian Institute of Technology, Madras. Its perceptions and proposals retain their validity.

A mission for INDIAN ENGINEERS

MANY national seminars have been organized to discuss the design of the graduate and undergraduate engineering curriculum in India. But there have been until recently no systematic investigations of the national goals of engineering education.

On the eve of independence in 1947, the demand for technical manpower in terms of numbers was exceptionally large and beyond the training capacity of the modest technological education system bequeathed by the British. Lacking a much needed examination of long-term goals and the efficiency of the existing engineering education system, intensive efforts were made to meet the crisis of numbers. For three decades, the training capacity of existing institutions was steadily increased and new institutions established. The number of engineering colleges and institutes was increased from 38 in 1947 to 143 in 1977, with a corresponding expansion in admission capacity from 2,940 to 25,000 students and an increase in faculty positions from 1,500 to an estimated 12,000.

Since India has successfully met her engineering manpower requirements in terms of numbers, her educators believe it is time to establish explicit long-term goals of engineering education and relate them to national goals. More than half our population is said to be living below the poverty line. The country suffers from low national and per capita income, low levels of productivity, shortages of food, water, housing and consumer goods, large-scale unemployment and under-employment, dependence on more advanced countries for equipment and an inadequate rate of economic growth. Engineering educators believe that by producing skilled engineers, managerial personnel and engineer-scientists, engineering education can go a long way to meet these problems and thus become a powerful instrument for social and economic change.

With the emergence of the country as an independent nation, the responsibilities of Indian engineers were enlarged from mere maintenance and operation of complex technological systems to their planning, design and production. Methodical and repetitive work, once a vital feature of all engineering occupations, called for certain manual skills, a common sense approach to work and pride in manual labour on the part of young initiates to the profession. There was a clearly discernible frontier between scientific and technological work, a demarcation not always apparent today. Yesterday's engineer tended to specialize and work with a compact system which had well defined parameters, whereas interdisciplinary work in engineering has today become a necessity.

In developing countries with large populations, the insecurity and threat that machines pose to jobs have led to questions about the validity of adopting modern technology as a development tool. Others recommend keeping pace with emerging and newer technologies that may speed the desired social transformation. Alternatives of soft appropriate technology have been suggested by some as a compromise.

In India, resources for education will always be limited, owing to her large and rapidly growing population. When resources are scarce, it is advisable to allocate them on the basis of priorities rather than a something-for-everybody basis. If priorities are not determined systematically and explicitly, they will continue to be determined intuitively, often in response to expedience, political pressure and demands of special interest groups. In view of these problems, it has become necessary to arrive rationally at the goals and priorities of our future engineering education system and to work for their acceptance by our policy makers.

In 1974, on the recommendation of the All India Council for Technical Education (AICTE), which is the top advisory body for technical education at the national level, a joint committee of the Council and the University Grants commission (UGC) was set up to review the whole system of engineering education at the first degree level and to suggest desirable changes to be implemented in the 1980s. Research groups were selected to study various facets of this problem.

The Indian Goals Study

We briefly describe here the results of a research project conducted by us, for one study group on long-term goals of basic engineering education in India.

In developing countries, resource constraints make it imperative that long-range policy decisions be made without undue expenditure and delay. On reviewing the techniques available for a "goals study" in engineering education, we decided to adopt the Delphi technique for our research, since it is inexpensive and has already proved a useful tool in educational planning.[2,3] In the United States, Canada and Australia, the earliest attempts to use Delphi in educational planning have been directed towards identifying generalized educational goals and objectives (area and state-wide, university and college wide)..

The objective of our nationwide study was to enable experts to identify the national goals of engineering education in India and determine their priorities for basic engineering education in the 1980s. One hundred and twenty four Indian experts were selected to represent three sectors: industry, R & D organizations and engineering schools. A small number of experts from the defence services and government departments (public engineering, and mineral process-works, ports, irrigation, railways) was included in the sample. The experts were thoroughly experienced in working with engineering personnel and most had high expertise in engineering and technology. The exercise was limited to four rounds of questionnaires, largely to avoid "panel fatigue." That 109 of the 124 experts were with us during the final round reflects the interest and concern with which our experts viewed the problem.

Results of Delphi Study

In Table 1 we present 40 national goals of engineering education elicited from our experts and the priority ranks to be assigned to these goals (on the basis of consensus percentages) for the first degree engineering programme. The 40 generic goal statements (or goal areas) have been grouped into three goal categories: National tasks, professional skills and professional attitudes. Although our experts were asked to indicate their priority ratings on a

5-point scale — High (H), Above Average (AA), Average (A), Below Average (BA) and Low (L) — most of them selected only H, AA and A priority ratings. High priority was assigned to 11 of the goals, above average priority to another II goals and average priority to the remaining 18 goals. A majority opinion (with consensus percentages in the range 59-79) was reached on high priority national tasks and professional attitudes, but there was only moderate agreement on two out of three high priority professional skills — workshop and fabrication skills and entrepreneurial skills. Summarized lists of reasons for the majority and minority ratings on priorities of goals and lists of the primary engineering activities (which would help fulfil each national task) are available but not reproduced here.

Table 2 presents the rank and priority rating assigned, by the Delphi panel and subpanels, to each of the 40 goals at the end of the final round. Seven of the goals (marked with asterisks) were independently assigned the same rank by the three subpanels and, in general, the differences in the ranks assigned were small.

NATIONAL TASKS	PR	PROFESSIONAL SKILLS	PR	PROFESSIONAL ATTITUDES	PR
HIGH PRIORITY					
Energy sources & systems	(1)	Analytical skills	(1)	Professional Integrity	(1)
Food Production & Processing	(2)	Workshop & Fabrication Skills	(2)	Interest in updating professional skills, knowledge	(2)
Industrial Development	(3)	Entrepreneural Skills	(3)	Willingness to work in a team towards common objectives	(3)
Rural Development	(4)			A sense of professional pride	(4)
ABOVE AVERAGE PRIORITY					
Housing	(5)	Managerial Techniques	(4)	Quality Consciousness in work	(6)
Water Management	(6)	Communication Skills	(5)	Appreciation of role of skilled manual labour	(6)

ABOVE AVERAGE PRIORITY (Continued)

NATIONAL TASKS	PR	PROFESSIONAL SIKLLS	PR	PROFESSIONAL ATTITUDES	PR
Materials science & technology	(7)	Design Technique	(6)		
Management Systems	(8)	Experimental Skills	(7)		
		Project Planning	(8)		

AVERAGE PRIORITY

NATIONAL TASKS	PR	PROFESSIONAL SIKLLS	PR	PROFESSIONAL ATTITUDES	PR
Health Care	(9)	Engineering Graphics	(9)	Aesthetics in engineering design	(7)
Scientific Research	(10)	Measurement Techniques	(10)	Sensitivity to social needs & aspirations	(8)
Urban Development	(11)	Interpersonal Skills	(11)	Awareness of social consequences of technological & industrial activity	(9)
Mass Communication	(12)	Computational Skills	(12)		
Transportation System	(13)	Computer Usage	(13)		
National Defence	(14)	Self-Study Skills	(14)		
Environmental Protection & Preservation	(15)				
Education Infrastructure	(16)				
Clothing & Textiles	(17)				

PR—Priority Rank

Implications for Basic Engineering Education

These results indicate in broad terms the direction which undergraduate engineering education should take in India during the 1980s. The fact that none of the 40 goals was viewed as having low priority is to be expected in a developing country. The national task category of goals may be viewed as the "mission of engineering" in Indian society. The professional skills and attitudes categories are similar to commonly identified curricular goals in engineering education. Our Delphi experts suggest that the highest priority be given to the national tasks of *developing energy sources and systems, food production and processing, industrial development and rural development*.

Industrial development, which has intuitively been the foremost long-term goal of undergraduate engineering education for many years is now given third instead of first rank in the hierarchy of goals. Rural development — a national goal which had not explicitly received any level of priority in engineering education in the past — is being given high priority now and ranks fourth among 17 national tasks.

Educational vs. National Development Goals

Should goals of engineering education be linked to national development goals? First, there is the problem of identifying national goals. Which set of national goals should Indian educators adopt? Should they adopt the national goals stated in broad generalities in the Indian constitution or the resource-oriented, time-bound targets detailed in the Planning Commission reports? Another point raised is that the national goals of a society do not have the same degree of permanence for professional education as do professional skills. Priorities of national goals are likely to change with changes in government and policy makers. It is feared that the needs and aspirations of the individuals are likely to be overlooked when educational goals are linked to national development.

We believe that the determining of goals and their priorities in education must ultimately depend on the value judgments of "national advice communities" and on community acceptance at state and local levels. Different groups do have different (and legitimate) priorities based on their respective perceptions and interests in relation to education. Our experts in industry, R&D organizations, engineering education institutions, defence and government services, do have definite views on priorities in engineering education, and their perceived priorities may differ from those supported by our policy makers. Our Delphi study provided an opportunity for the mutual influencing of these various expert viewpoints without having recourse to expensive committee meetings and conferences of experts. Through a rational process we arrived at a majority opinion, and a clearly-defined minority opinion, as a basis for formulating national goals and setting priorities.

Recommended Improvements

Do these goals prevail in basic engineering education today? An answer to this question is not immediately available but could be sought by analyzing the nature and number of contact hours, faculty positions and student enrollments, course titles and content, project work, continuing education programs, teaching methods and extra-curricular activities. To facilitate implementation of these goals in the curriculum, organizational structure and resource allocation, a systems approach may be adopted.

If goals of engineering education are to be linked to national development, we will first need to conceptualize in detail the educational implications of the national goals. These implications should take the form of criteria or behavioural objectives or activity areas and from them, details of curriculum content and structure visualized.

Policy makers should provide engineering schools with periodic forecasts of engineering manpower requirements (regional and national) based on dynamic models and sophisticated forecasting tools and techniques such as modeling, trend extrapolation, relevance trees, scenario writing, etc.

One limitation to the use of manpower prediction in India is that interstate mobility is inhibited owing to cultural differences (in language, food habits, life styles) and the "sons of the soil" philosophy. This situation leads to imbalances of engineering manpower in the Indian states — in some states there are serious shortages of certain kinds of engineering personnel (for example, civil engineers) while in others there is a surplus of engineers in the same speciality. The idea of a national Indian engineering personnel service (IEPS) should be revived to increase mobility and encourage the national integration of engineers.

We can only highlight here a few implications of the hierarchy of goals suggested by our Delphi experts. To keep pace with changing national goals, we recommend that more flexibility be introduced into our somewhat rigid basic engineering program by introducing new elective courses at every stage of undergraduate education (examples: rural housing and sanitation, food processing technologies, solar energy utilization, pollution control, agricultural mechanization). More elective courses should be offered in the humanities and social sciences to meet the personal and social needs of students. Students should be encouraged to participate in more community service projects and should receive course credits for these activities. Faculty should be persuaded to improve their teaching methods.

Although many of the larger and newer educational institutions in India have accepted emerging disciplines like electronics, aeronautics, metallurgy and chemical engineering, and provided for their independent existence at the undergraduate level, the majority of our engineering colleges organize their undergraduate educational programs in only the three disciplines of mechanical and electrical engineering. This has led to loss of clarity and precision in the objectives of engineering instruction.

To train engineers for national tasks and keep them informed of future professional developments, we may consider reorganizing our traditional engineering departmental system into ten or more departments, for example, structural engineering, production engineering, architecture and planning, hydraulic engineering, environmental engineering, thermal engineering, electric power engineering, communication engineering, chemical engineerng, and mineral processing. It should be possible to classify all present engineering activity rationally under one or or another of the above divisions.

The more rational structural reorganization suggested above could serve the purpose of achieving current national goals more effectively than the traditional structure. For example, if energy is a high priority national goal, considerable academic emphasis and resource allocation should be given to thermal and electrical power engineering. Similarly, if food production and processing receive high priority, chemical (fertilizer) engineering and hydraulic (irrigation) engineering should be stressed.

The above categorization of new departments is sufficiently broad-based but at the same time deals with specific and related sectors of work. It should be possible to plan a generalized undergraduate curriculum to meet the goals identified by our experts. The course would include engineering sciences, basic sciences including physical sciences, natural sciences and social sciences, and the acquisition of mathematical, analytical and computational skills. All specialization will have to wait adequate work experience in areas of interest supplemented by post-graduate training programs in specialized disciplines. Will such reorganization and realignment of faculty create insurmountable problems? Will this lead to even more severe unemployment among engineers? These are questions to be explored in depth at the national level before any drastic changes are implemented.

To test further the validity and acceptance of these goals on a national scale, they should be circulated to colleges, university departments, directorates of technical education in the states and other agencies concerned with higher education, with the request that they be subjected to critical discussion and examination by the academic community at large. The results of such discussions may be conveyed to the Ministry of Education, which may then refine the list, if necessary, and recommend it to all training and employing institutions and organizations in the country.

Individual educational institutions should have the freedom to state their own goals in consonance with the stated national goals. Setting up of new departments, initiating of new postgraduate courses and organization of research activity should be in conformity with the priorities of the national goal structure. Research allocations should also be made accordingly and, depending on the resources available, institutions may agree to work in a limited area of the stated national goals.

American and Indian Goals

When we compare the goal structure identified by our Delphi experts with the goals of basic engineering education recommended by the American ASEE goals committee in 1968, we find some similarities and differences. The American committee placed great emphasis on professional skills, attitudes, individual needs and the challenge of accelerating technological change. They did not list other national challenges or tasks to be fulfilled by basic engineering education. Our Delphi experts have also emphasized professional skills and attitudes, but they have identified a long list of 17 national tasks towards which basic engineering education should contribute.

That difference is not surprising. India is a developing country which favors a socialistic pattern of society and is committed to planned economic development. We believe there is a "mission" for engineers in our country. We are willing to link educational goals to national development for the progress and development of our society. At the same time, we realize that the mission of engineering in India cannot be fulfilled without the inculcation of certain skills and attitudes in our young engineers and technologists.

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AND ITS KENDRAS

AND THEIR BRANCHES

KIDNEY

IN HEALTH AND DISEASE

DR. K. NARAYANAN

IMAGINE that the inside of our body is a chemical plant. Not a simple one at that but a remarkably complex maze of organic structures, held in place by ingenious connections. The operation of each apparatus is co-ordinated by a strange genetic code. Raw materials in the form of food is fed into the apparatus meant for it (mouth). The end product that is produced by the co-ordinated work of these intricate organic plant is a mysterious "chemical" called energy which in turn provides the driving force called life.

As always this chemical plant has waste disposal units as well. Not one but four: The large intestine, the kidneys, the lungs and the skin.

The kidneys can, in this complex chemical plant, approximate the position of a distillary (or refinery) — with one main difference. In the actual inorganic distillary, the distillate is deemed as pure and it is used for consumption. The entire process of distillation is geared to produce this potable distillate. In the distillary of kidneys, on the other hand, the process is reversed: the distillate is regarded as the waste. It is known, of course, as urine.

Kidneys are, thus, organs that purify the blood. Two branches of aorta (the main artery) continuously deflect the blood through the kidneys, which remove the waste matter. In doing so the kidneys maintain a strict balance between the acid and alkalis and minerals (sodium, potassium etc.) and keep the correct water content in the blood and body as a whole. But for this purifying distillary, or its normal function, the entire lively chemical plant will be drowned in its own filth and defilement.

And what a marvellous job it does! The most ingeniously modelled miniaturised electronic computers may blush at the efficiency of this intricate disposal system. Assisted by specialised "colleagues," like ureters, bladder and urethra, the distillary works day and night (though during the night shift the workload is reduced by 1/3) to do its duty most efficiently. Normally the work is so clean that they leave nothing to be removed by man-made, purifying contraptions like tonics and spa-treatment. These aids may, at times have their stimulating value, of course. But, then, it is not so much the fault of the distillary as it is the fault of the owner of the chemical plant. The length of his indiscretion can be gauged if we recognise a vital fact about the kidneys: a single kidney, working at half its strength, is all that is really necessary to keep the blood clean.

In other words, in a healthy individual, the two kidneys are capable of performing double their work and that if one kidney were to be shut down or removed, the other kidney, if healthy, can still keep up the normal work without collapsing into fatigue! Again, it is very rare for kidneys to be so diseased as to fail in their function. Now, with all these endowments if the distillary were to fail or collapse completely it only indicates the stupendous indiscretion its owner would have imposed on this marvellous organ. Let us now consider in some detail about this organic distillary whose efficiency definitely surpasses that of a computer.

The urinary system consists of two fist-sized, reddish-brown kidneys, each weighing about 5oz., that manufacture urine; membranous funnels (renal pelves) that collect urine from each kidney; long tubular ureters that arise from each renal pelves, and through which the urine flows to bladder; the bladder which is the collecting tank for the urine; and the urethra, the channel through which the urine collected in the bladder is expelled (micturition).

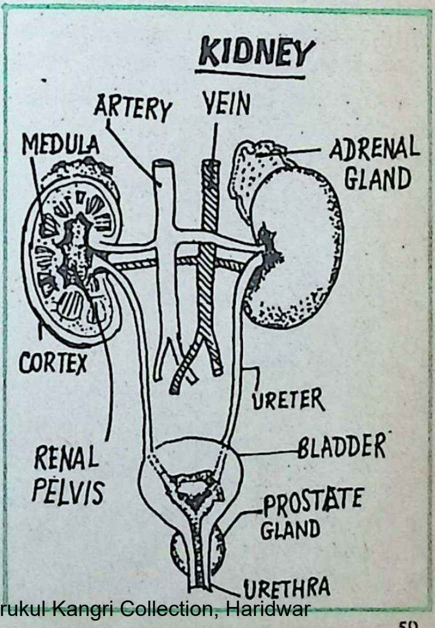
Though most of these structures are identical in both the males and females, there is a significant difference in the case of urethra. While in men, the tube, passing through the penis, is about 8 to 12 inches, in women, it is only an inch or two in length. This anomaly, in which the female urethra and its opening (meatus) is very close to vaginal and rectal orifices, makes them better candidates than men for infections of the bladder from contamination with vaginal secretions and faecal matter — as will be seen later.

Each of the bean-shaped kidneys, situated behind the abdominal cavity and on either side of the spine at the level of the lowest ribs, contain approximately a million filtering units known as **nephrons.** These functional units are one of the most fascinating and intricate cobwebby plumbing in the body. Each nephron consists of two parts: a bow-shaped head (Bowman's capsule) with a torturously twisted, tail-like body known as uriniferous **tubule.** Within each of these capsule are some 50 separate gossamer-like capillary clusters, known as glomeruli, through which there is constant blood flow. As the blood flows through these capillary clusters, the filtration takes place.

Each hour the kidneys filter twice the total amount (6 quarts) of blood in the body. The process of filtration is such that only the watery part is extracted, leaving the blood cells and proteins to continue in the circulation. It is estimated that in a day, some 180 quarts of liquid are filtered by the Bowman's capsule. However, of this amount more than 98% are reabsorbed by the uriniferous tubules (as if a reassessment in a row of security cells!) and returned to the circulating stream. This reabsorbed part contains vital amino acids, proteins, minerals and glucose, all of which ingredients are essential to body welfare. This leaves, under normal conditions, no more than 1½ to 3 quarts (1500 to 3000 C.C.) of liquid to be excreted as urine. They are the dangerous elements! And there are in the kidneys approximately 140 miles of these "security rows" (nephrons) to carry out this weeding out process!

At first microscopic droplets from the tubules collect in a tiny reservoir (pelvis) which is connected to the bladder — the storage tank — by the ureters. Every ten to thirty seconds a wave-like contraction of muscles pushes the collected fluid along the ureters to the bladder. Here it remains until, by voluntary action, it is discharged by a deliberate act known as **micturition.** (Of course, the urge for the deliberate action is heralded to the individual when the bladder engorges to its full capacity).

Considering the magnitude of the tasks thrust upon the kidneys — the refineries, at the



outset — they give amazingly little trouble. But when they do so, it can be inexorably serious. Some of the troubles they give rise to are:

★ **Anuria** —or the inability to urinate. This can result either from the failure of kidneys to secrete urine (anuria) or mere retention of the urine in the bladder due to various causes (cystitis, prostate gland enlargement etc.). In the case of retention of urine, it can be drainby by passing a hollow tube called catheter into bladder via urethra.

★ **Incontinence of urine:** This can result due to loss of nerve control over bladder muscles; irritating urine that contain graval, stone etc.; or due to overflow when the obstructed bladder fills with more than it can hold.

★ **Nocturia:** Need to urinate at night. This can happen as a result of increased urinary secretion (diabetes mellitus or insipidius); enlarged prostate; failing kidney function; when nocturnal output equals or exceeds that of diurnal voidings (nycturia). (It should be remembered, as noted earlier, that normally the work load is reduced by 1/3 at night).

★ **Dysuria:** Or painful micturition: can be due to many causes like, say, acute inflammations of urethra, bladder, enlarged prostate, presence of gravel or stone fragments, gonorrhoea etc.

★ **Bed-wetting:** (See below).

All the above distresses can be sometimes a passing phenomenon, like fever or diarrhoea. But more often they are mere symptoms of a more complicated organic disorder of the urinary system. These miserable disorders include:

★ **Congenital abnormalities:** Infants are sometimes born with abnormalities of urinary system. These may cause the blockage of urine; precipitate the crystal formation in the pooled urine; invite infection or impair the function of the nephrons more easily than in a healthy system. Skilled surgical correction can often help the young victim to return to normal, healthy life.

★ **Crystalluria:** (Gravel precipitation) and urolithiasis (stone formation):

For reasons still not clear, kidney stones are formed when mineral salts, uric acid and other substances begin to crystallize and form masses that can vary in size from pin-head gravel to stones as large as 14 pounds! It is assumed that it can be caused by high calcium intake; excessive doses of alkali (for instance, as a treatment for hyperacidity and peptic ulcer); overdoses of vitamin D; hyperparathyroidism etc. For some reasons stones are much more common in warm climates than in cooler ones.

(*Note:* There are three types of stones: uric acid or urates; phosphates; and oxalates).

Tiny stones often pass through ureters unnoticed, but there are times large masses of them block the tube, either interfering or blocking the free flow of the urine which may be backed up into the kidney itself. When medium-size stone attempts to pass through the tube, it can give rise to agonising pain (dysuria). Besides dysuria (painful micturition) it can also give rise to renal colic (pain in the loin radiating down to urethra and groin).

Treatment consists of eliminating the cause of the problem, if the cause is known; surgical removal of parathyroid if recurrent stone formation is traced to hyperparathyroidism: surgical removal of the stone; removal of the stone with the aid of cystoscope, a tiny tube with a basket at the end to trap the stone. (In this delicate process, the tube is slipped into the urinary tract — via urethra, bladder and into the blocked ureter. With the help of an X-ray, the surgeon manoeuvres the instrument to pick up the stone); Drinking large quantities of ordinary fluids to dilute the urine; exercise; etc.

(**Note:** Strangely, the size of the stone and distress have nothing in common. Stones as large as tennis ball may give rise to no serious symptoms whatever. What causes the trouble is the jagged edges of the stones which can injure the tissues or the stone itself blocking the vital passages).

★ **Pyelitis:** See below.

★ **"Floating kidney":** In some people, especially the lean type, one or both the kidneys may be found to be movable. Though the mobility in itself may need no special attention, such mobility may sometimes result in twisting of the ureter to such a degree as to cause the flow of urine impossible (hydronephrosis). It can cause severe pain in the loin (Dietl's crisis). If it is not amenable to the use of a corset with a "kidney pad", it may require surgical correction.

★ **Nephritis:** See below.

★ **Cancer and Papillomas:** (benign tumours).

★ **Poisonings:** Various poisonous substances, like mercury, can damage the kidneys while trying to eliminate them. (Death from such poisonings can be averted if facilities for dialysis (artificial kidney) are available.

★ **Cystitis:** See below.

★ **Urethritis:** Either due to gonococcal infections or other pathogens (trichomoniasis etc.).

Before going into some details of the most common urinary diseases (pyelitis; nephritis; cystitis etc.) Let us now look into certain general aspects of this exquisite refinery.

★ In 24 hours the kidneys — the refinery — handles about a ton of blood to clean of its waste.

★ The kidney function is controlled — just as so many other body functions — by hormones secreted by the anterior pituitary gland.

★ Of the several salts excreted by the kidney, the most important ones are sodium and potassium. Failure by the kidney to excrete sodium can lead to edema — retention of body fluid — as sodium (salt) has the power to hold water in the body, resulting in the puffing of face, feet and abdomen. Salt-restricted diet, thus, takes a primary place in most kidney diseases. Potassium salt, on the other hand, is essential for muscle function. Too little of it in the blood can lead to muscular weakness; a pinch too much can affect the working of heart.

★ The biggest waste that the "refinery" extracts from the blood is urea — the end product of protein digestion. Too little of it, in the urine, could mean there has been something wrong with the liver which metabolises protein; too much of it can lead to uremia (urine in the blood), which is potentially a fatal disease.

★ The work load of kidneys is increased during anger, excitement and chills. In the latter case because blood supply to the skin is reduced to preserve internal heat — a condition in which the "traffic" (blood) is diverted to internal organs. This results in the increased output of urine.

★ The pituitary controls the kidney function (see above) by means of an anti-diuretic hormone, which prevents the excess production of urine by kidneys. Alcohol retards the production of this hormone by acting upon the pituitary. This, in turn, leads to the production of urine more rapidly by kidneys, though alcohol has no direct influence on these organs. Too much liquor means too much urine and a mild dehydration which is the reason why one feels thirsty hours after indulging.

★ Caffeine (in coffee etc.) has the same action as alcohol.

★ Nicotine (in cigarette etc.) has the opposite effect. By stepping up the production of anti-diuretic hormone, it diminishes urine production.

★ As usual age bespeaks of its unsavoury power on these organs. Stone formation, atherosclerosis (thickening of arteries that supply blood to the kidneys), susceptibility to infection and damage to nephrons — the filtering units — accumulation of toxic substances, drugs, poi-

...ons and salts etc. are far more common as age overtakes the "refinery". So are accidents and blood pressure.

★ Large burns can — as the wastes from destroyed tissues pick up far more rapidly than it can dispose off — cause severe damage to nephrons.

★ As noted earlier, the kidneys have large reserve capacity. They can still operate pretty good job even if 90% of nephrons stop functioning.

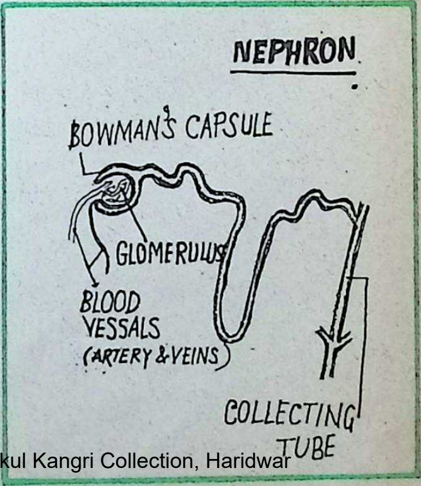
★ The various kidney inflammations are generally known as Bright's disease — named after a nineteenth century doctor at Guy's Hospital, London. The inflammations can be caused by poisons, injury and toxins thrown off by bacteria elsewhere in the body (sore throat, tonsillitis, scarlet fever, diphtheria, etc.). When inflamed, the nephrons lose selectivity, and allow blood cells and blood proteins to pass into urine. Or they may reabsorb too much water and retain excess salt, causing dropsy — the puffy swelling of arms, legs, eyes and face.

Let us now see in some detail some of the common kidney disorders.

Nephritis

We know the nephrons are gossamer-like structures. And as they conduct one of the most intricate jobs in the body, they are easily susceptible to injury, damage and inflammation. Sometimes the inflammation can spread to these tiny structures from elsewhere in the urinary system or the body itself. This gives rise to the various pathological conditions in which other structures in the kidneys are concomitantly affected along with the nephrons. Thus there are the **glomerulo nephritis** and **pyelonephritis,** though clinically, they give more or less the same symptoms when they assault the victims. However acute nephritis is an inflammation of the glomeruli which may follow a bacterial infection anywhere in the body.

Nephritis is of two types: acute and chronic. Acute nephritis, commonly occurring in children, is characterised by puffiness of face, headache, albuminuria, haematuria, hypertension. raised E.S.R. (Erythro-



cyte sedimentation rate) etc. Malaise, vomiting, fever and headaches too are common. Hypertensive Encephalopathy (headache, blurring of vision and rapid rise of diastolic blood pressure etc.) and congestive cardiac failure too are met with if the acute phase is not controlled satisfactorily. In children, infections of throat (tonsillitis; pharingitis, etc.) are common causes of nephritis.

Treatment consists of bed rest in a warm well-ventilated room, non-exposure to cold or droughts, salt free diet, restricted amount of fluids and, of course, antibiotics to control the infection and diuretics to reduce edema. (**Note:** the diet should contain reduced amount of proteins; but fat and carbohydrate can be allowed). In the younger age-groups the illness lasts two to three weeks in over 80% of patients and is followed by recovery and complete restoration of renal function. However, if the damage is progressive, diminished capacity to eliminate urea and other products of metabolism can lead to fatal consequences, like pulmonary edema, severe uremia (vomiting, convulsions, delirium, coma and blood biochemical changes) hyperkalemia, (excessive amounts of potassium in the blood), hypertension, etc. leading to death in a matter of weeks or after a period of years. Sometimes the death can be hastened by heart failure.

Chronic nephritis is often due to arteriosclerosis (degeneration of blood vessels) of kidney vessels. In this case often there may be no salt retention. Instead there will be retention of non-protein nitrogen, an important element of blood. Degeneration of heart muscle and high blood pressure are concomitant factors. Its onset is often insidious and slow — raging from 20 to 30 years. It is first suspected as a result of nocturia and nycturia. Alcohol is a widespread cause of this type of chronic nephritis. As usual, during the advanced stage, failure of kidney function leads to acidosis and uremia which can terminate the life of the patient.

Note:—There is no effective cure for uremia. Treatments are often symptomatic to make the patient comfortable and suffer less. The normal blood urea is 25-40 mg./100 ml.).

Pyelitis

Pyelitis is the inflammation of pelvis — the funnel shaped cavity of the ureters that enter the kidney. It is a potential source for infections and other troubles. It is more common among pregnant women and young children, especially young female children and infants. As a result of unhygienic conditions (soiled with faeces, etc.) germs from urethra and bladder travel up the pelvis to cause the infection. Stones and gravels can cause mechanical injury to the delicate membrane lining the pelvis. Microbes existing in the blood too can attack the pelvis.

Symptoms include: fever with chill, vomiting, prostration and frequent or difficult urination (dysuria). Pus cells and albumen can be present in the turbid, acidic urine. The blood urea is raised to 70 mg. or more per 100 C.C. of blood. The infection is often caused by **bacillus coli**, **haemolytic streptococci** or **enterococci.** When the infection spreads to kidneys, the result is pyeonephritis.

Treatment consists of salt free diet, protection from cold and antibiotics.

Cystitis

Cystitis is the inflammation of urinary bladder. Bladder is to kidney what rectum is to alimentary canal. In other words bladder is simply a cistern which is regularly filled with the filtrate (urine) to be expelled when it gets filled up. Its capacity varies with individuals from 6 to 24 oz. The urine from the kidneys dribble day and night into the bladder via two pencil lead-size, 12″ to 16″ long ureters. The urine is emptied by a complex mechanism involving valves called **sphincters**, via the pencil size tube, urethra. The amount of urine emptied each day, too, varies enormously. It can be as little as a pint to as much as two or more gallons. The production of urine is stepped up by anxiety, fear, worry and other emotional factors that raise blood pressure. Cold (when there is less perspiration) and irritants (mustard, pepper, tea, coffee, alcohol, etc.) too, increase the frequency of urination. Yet another occasion when the calls are increased is in the case of pregnant women. This occurs because, the baby almost sits on her bladder, giving constant pressure, which makes her urinate more frequently even if the bladder is filled with less than its normal capacity.

Cystitis seldom occurs alone unless there is obstruction below the bladder (enlarged prostate in males, especially the elderly) or injury to its mucosa by calculus (stone), etc. It is usually associated with infection higher in the urinary tract. As a result, treatment is the same as for pylonephritis.

Women, as noted earlier, are much more prone to cystitis than men. The reason is obvious: the female urethra is only an inch or two long, while in men, it is — passing through the generative organ — 8 to 12 inches long; thus, in women microbes from outside have a facile accessibility to create the uncomfortable nuisance in the bladder. The complications arising from pregnancy and childbirth; tears of uterine cervix or pelvic floor; weakness of pelvic floor, causing prolapse of bladder (cystocele), rectum (rectocele) or both (cystorectocele), etc. make them even more susceptible to cystitis. Catheterization (passing tubes to drain the urine) is a potential ground for the entrance of bacilli organisms that cause cystitis.

Symptoms include: frequency and urgency of urination; burning pain while urinating; the desire to urinate every few minutes and a lingering feeling that there is something left to be voided; fever may or may not be present; blood, pus, mucus may be present in the urine in severe cases. The urine can be turbid.

Treatment consists of: bed rest; bland diet and milk; plenty of water; rendering of the urine, if it is acid, into alkaline; sulphonamides and anti-biotics.

Note:—Though bladder is an essential part of the organic mechanism; of our body, one can get along quite well without it. If its removal is found to be essential for preserving life (cancer, etc.), the surgeons simply hook the ureters from the kidney to the large intestine — to mimic the birds, which do not have urinary bladders.

Urinalysis

There are advocates of **Auto urine therapy** — drinking one's own urine — who try to promote the view that this therapeutic system is a panacea for every variety of disease that besieges mankind. Urine of lower animals — particularly that of bovine urine — is deemed to incorporate medicinal properties by certain medical systems. However urine as an important diagnostic agent was recognised from very ancient times. (In fact all the waste products from the body, except sweat, are used as diagnostic agents. The inclusion of sweat for clinical studies, perhaps, may not be too long!) However, till modern time, diagnosis depended on the colour, sediments and other peculiarities of the urine. Modern medical treatment is well nigh impossible without the elaborate results obtained from clinical laboratories. Urinalysis forms a vital part of this study and it covers a wide range. Here are some significant facts:

Glucosuria: When the energy-giving sugar in blood exceeds the defined limits, it is excreted by the kidneys. It can occur temporarily, of course, when one gorges on too many sweets. However, if it persists along with disturbing physical and mental symptoms, it is indicative of **diabetes mellitus.** It is the most common of urine tests.

Albuminuria (or proteinuria): It is due to loss of essential blood proteins through the kidneys. Sometimes it can be temporary, as it sometimes occurs only when one stands on the feet — orthostatic albuminuria which is an unimportant condition or after violent exercises. When present consistently, it indicates nothing but the defective filtrating mechanism of the kidney (nephritis) or urinary infection. It can also occur as a result of heart failure, tumours and bacterial infection elsewhere in the body when their presence can lower kidney efficiency.

Bile pigments: Various diseases of the liver and gall bladder may cause bile to spill excessively into the blood stream and then filter into urine. Its presence in the urine heralds diseased condition (jaundice, etc.) which may need medical attention.

Hematuria: Indicates the presence of blood in the urine. The bleeding may be the result of nephritis, tumour, gravel, etc.

Pyuria (pus in the urine) indicates infection (cystitis, pyelitis, etc.).

Some other elaborate tests of urine in special cases include — microscopic examination of cell casts to determine the condition of the tumour (cancerous, etc.); the presence of hormones and their end products to determine the function of glands, especially those of sex and adrenal glands; the presence of excess female hormones that can reveal the tell-tale condition of pregnant women; the presence of narcotic and industrial poisons (like lead and arsenic); presence of acetone; and the acidity and specific gravity of the urine which, however, have usually little significance. (Drinking a lot of water reduces the specific gravity — the normal of which is 1005-1020; drinking less increases the specific gravity. Similarly vegetarian diet tends to make the urine alkaline; meat increases the acidity.

(**Note:**—Normally the urine is faintly acid).

It should be remembered that the urine's composition undergoes changes in the course of the day. Our diet, emotion and the amount of water consumed, etc. may affect the specimen of urine, so also the interval between the specimen taken at home and it is held in the test-tube by the chemist. In other words sometimes special preservatives will have to be added to the specimen to prevent the losing of its certain values. One need not, however, worry about this, as doctors usually specify when the specimen is to be collected.

Urinalysis won't tell the whole story, of course. Yet it can be regarded as a divining rod which tells the presence of disorder deep inside the cavity of the body. It behoves both the patient and physician to probe further into the problem to solve it satisfactorily.

The following tips, however, can be remembered to prevent or minimise urinary disorders.

★ Maintain good sanitary condition of the genitoanal region, especially in the case of females, young and old. Take care not to contaminate the vaginal region with faeces while cleaning after defection.

★ Renew the diaper as soon as one is soiled, in the case of infants.

★ If the child has a throat infection, it should be promptly controlled by effective doses of antibiotics, as otherwise it may produce an inflammation of the kidneys.

★ Unhealthy weight gain of water retention, along with passing of little urine, should alert one to consult a physician. So also when pain is present during micturition.

★ Cloudiness of urine and puffiness of face, nausea, blurred vision and weariness call for immediate medical attention.

★ Watch out weight gain and blood pressure.

★ Commit to moderate exercises. (Overworked muscles, however, produce excess lactic acid, which is a burden for kidneys).

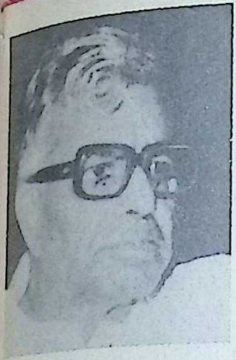
★ Drink a few **extra** glasses of water daily.

What is dialysis

We often hear about **dialysis.** What is it? Dialysis is a process by which substances in solution are separated from one another. When renal failure and uremia poisoning occur it becomes essential to keep the patient alive by means of dialysis which is done by means of **artificial kidneys** — a mechanical device just like a heart-lung machine.

If a kidney damage is small, dialysis may give an opportunity for the recovery of the diseased kidney. But massive, irreversible damage to the kidney can be corrected only by means of kidney transplantation. Though kidney transplantation had been successfully carried out for the past three decades, medical science still faces a number of problems in this field. For one thing the body's defence mechanism has evolved elements **(antibodies)** to destroy organism such as tissues and bacteria. It recognizes these organisms as undesirable not by their pathogenic intentions but because they have foreign proteins called **antigens.** A tissue or organ graft contains many such antigens: These are inherited and the more distant the relation between donor and recipient, the less chance there is of a graft being compatible. (That is, not rejected). **Identical** twins have identical antigens and the problem does not occur. Nor does it with **fraternal** twins whose blood has mingled in the womb. Thus, compatible donors for organs like kidney, liver and heart are less easy to find. □□□

Shri C. Subramaniam, former Union Minister of Finance and presently Chairman of Bhavan's Madras Kendra, has also held the important portfolios of agriculture and planning in recent years. These excerpts are from his Indira Gandhi Endowment Lectures, University of Madras, delivered in March 1982.



POLICY CHALLENGES IN AGRICULTURE

C. SUBRAMANIAM

AM deeply grateful to the Iniversity of Madras for invit- g me to deliver the Indira ndhi Endowment Lectures for 82. I firmly believe that swers to the problems of verty and of under-develop- ent have to be found only by rnessing the forces of science d technology. If today India s come a long way in promot- g its domestic expertise in many lds, it is because Jawaharlal hru laid the firm foundations r it in his life-time and because dira Gandhi has extended the llest encouragement to our entists and technologists to ntribute to development.

Agriculture has been, and will main, the most crucial sector r India's development. In principle, few would question the validity of his claim but in practice, one has the uneasy feeling that the problems of Indian agriculture are not the foremost topics in national debate.

The health of the agricultural sector in the public mind is judged primarily by its performance on the food front, even though its role in provision of employment, generation of incomes, supply of fuel and fibres, production of raw materials for industry and in earning of foreign exchange for the country are also of crucial importance. Food crises of the sort that confronted the nation in the mid-sixties and the early seventies do not seem to be with us any more. While this respite is no doubt welcome, in its wake a complacency is overtaking us that the food supply situation will not get out of control again. As a result, our approach to problems of agricultural development is losing its earlier sense of priority and urgency.

No room for complacency

This complacency is unwarranted. While the country has had some creditable achievements in agricultural development during the sixties and seventies, the success has been only partial. What we now produce by way of food does not meet even the minimum consumption requirements of the entire population. Even the existing level of output is subject to substantial variations from year to year. A basic question to raise is whether the two problems of inadequacy and undue fluctuations can be expected to be solved on the basis of the strategies and programmes of the past, or whether a fresh diagnosis and prescription are now called for.

It is my contention that the emerging problems in agricultural development can be solved only on the basis of a fresh appraisal and of new strategies. Otherwise the country will be faced once again with serious difficulties in fulfilling its cherished goals of both growth and equity.

The gross cropped area and the net area sown have registered significant improvements. But nearly 50% of this improvement in the physical area of the last thirty years came about during the first Five Year Plan period. Constraints in adding to the net area sown have proved increasingly acute. It is clear that future improvements in output have to be achieved mainly through more intensive and efficient use of available land. Along with the increase in cropped area, there has been a steady and impressive (nearly 150%) increase in the area under irrigation. In terms of the area devoted for different crops, cereals as a whole have registered a sizeable expansion (30%), though area under 'other cereals' has declined. Area under pulses, after an initial (1951-56) spurt, has tended to stagnate. Oilseeds and fibres have shown sizeable gains in area planted.

Output and Yield

Agricultural production as a whole has been growing at an annual average rate of about 2.5%. This is a significant enough achievement compared with the near stagnation (0.3% annual growth rate) that characterized the pre-Independence (1900-1947) period. But per capita availability has not improved over the past 2o years and the output has been subject to steep fluctuations.

Among the major crops, wheat has had a remarkable success, registering more than a 4% annual compound rate of growth in yield during the 1960s and 70s. During the same period potatoes, tea, bajra, ragi and cotton followed by rice have shown steady improvements of the order of 1.3 to 2.8 per cent compound rate per year. The average annual rate of growth in productivity for all crops during this period has been about 1.4%. While the rate of growth has been impressive, actual yields on the average are low not only internationally, but even in comparison with yields that research stations as well as few progressive farmers with proper access to inputs and services have been able to achieve within the country. One recent estimate for rice, for instance, showed that actual yield was only about one-third of the realisable yield. This untapped yield reservoir, as the Planning Commission has noted, serves as a source of optimism for achieving accelerated growth, provided we can succeed in removing the constraints responsible for the present gap.

An obvious feature in the development of Indian agriculture in the last two to three decades has been the increasing involvement of farmers with markets, both for purchasing inputs and for selling outputs. Use of chemical fertilizers, for instance, has increased from an annual 1 lakh tons in the early 1950s to over 6 million tons now. The number of tractors in use has gone up more than 10 times, and of power-operated pumps from less than 2 lakhs to more than 40 lakhs.

Market forces

Use of energy in the context of improved technology and growing commercialisation has been on the increase. The increase in irrigation also implies substantial cash outlays under this head by the farmers. Market forces, both domestic and external, thus affect the fortunes of the farmers now to an extent that was unknown in pre-Independence days and their grip is likely to become stronger and more pervasive in the decades to come.

Over a thirty-year period, wheat has had an outstanding record of increased production. The improvements in other major crops, namely, rice, sugar-cane and cotton, though substantial, have been hardly a third of the extent of progress for wheat. Oilseeds and pulses have registered even more modest improvements. In general, irrigated crops have received better attention and shown better progress than crops cultivated under arid and semi-arid conditions.

The national level data conceal important variations as between states. While rice productivity as a whole increased by about 3 per cent per year between 1950 and 1970, the figures for different states show variations from 1.26% (Madhya Pradesh) to 5.55% (Karnataka). For wheat, the variations have ranged from 3.93% (Uttar Pradesh) to 6.26% (Rajasthan). Comparative data on crop yield across states with varying production conditions and potential should be interpreted with caution. It is noteworthy, however, that per hectare yield of rice in Punjab is more than 3 times the average in a number of other states, including Madhya Pradesh, Orissa, Bihar, Uttar Pradesh and Assam. The variations in respect of wheat are no less pronounced, with the yield in Punjab once again being 3 times in Madhya Pradesh, Jammu & Kashmir and Maharashtra. Variations in the yield of pulses, oil seeds, sugarcane and cotton are approximately of a similar order. These spatial variations in agricultural productivity are also reflected in variations in per capita incomes and consumption among States.

From the beginning of our freedom struggle, we stressed land reforms through ceilings on the size of holdings, redistribution of surplus land in favour of the landless and other safeguards in tenancy and agricultural wages. The record of performance in these areas has been quite depressing. During this period, while consolidation of holdings has been neglected, sub-division and fragmentation have continued unabated. As a result, the total number of operational holdings, which was in the region of 50 million in 1961, increased to 70 million by 1971, and increased further to 81.5 million as pe the latest agricultural census (1976-77). The number of marginal landholders (less than 1 hectare) increased from about 20 million in 1961 to 44.5 million as per the last census. At the other end of the scale, the large holdings (10 hectares and above), which accounted for about 30% of the area in 1961, continue to account for 26% of the area presently.

(To be contd.)

BHAVAN'S
BOOKS
for
Better
Reading

BHAVAN'S SECOND MMS COURSE BEGINS

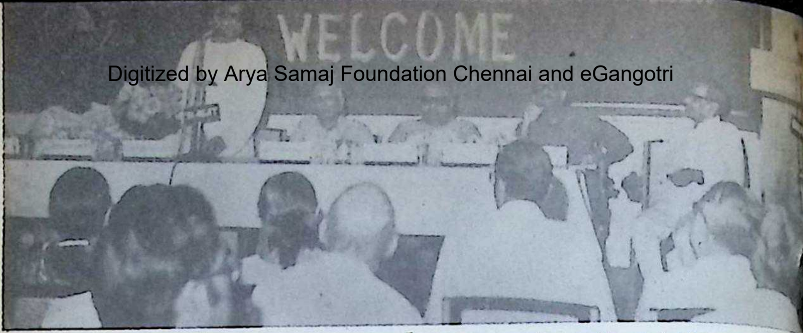
IN the modern age what is important is not driving people, but guiding them, said Swami Ranganathanandaji, senior monk of the Ramakrishna Mission, Hyderabad, in Bombay on August 3, 1982.

Inaugurating the second MMS course of the Bharatiya Vidya Bhavan's S. P. Jain Institute of Management & Research at Munshi Nagar, the Swamiji pointed out that along with physical and intellectual growth, spiritual growth was also essential. Without it management would be hollow, he said.

"Vidya" (knowledge), "Sraddha" (faith) and "Samarpana" (dedication) were the basic factors which led to efficiency, he said while appealing to the students to observe discipline and cultivate the habit of faith, deep thinking, contemplation and meditation.

Shri C. Subramaniam, former Union Minister and chairman of the Institute, presiding over the function

Planting for the future: [illegible] Shri Subramaniam.



(L to R) Shri S. Ramakrishnan, Shri Subramaniam, Swami Ranganathananda, Dr. Ram Tarneja, Shri Sashichand Jain and Prof. Krishnaswamy.

said that it was not sufficient to attain proficiency in administrative culture, but knowledge of industrial culture should also be developed.

Prof. M. Krishnaswamy, Director of the Institute, read the progress report. Dr. Ram Tarneja, Managing Director of Bennet Coleman & Co., and a member of the managing committee of the Institute, announced the setting up of the Rs. 5,000. Tarneja Award, for the best student of the MMS Institute.

Earlier, saplings were planted near the college premises by the Swamiji. Shri Subramaniam, Dr. Tarneja. Shri Sashichand Jain and Shri S. Ramakrishnan.

SANSKRIT DAY CELEBRATION

BHARATIYA VIDYA BHAVAN celebrated the Sanskrit Day on Wednesday August 4, 1982 at the Birla Matushri Sabhagriha, Bombay.

The Festival Day of Sravani has been declared by the Central Government as the Sanskrit Day. The Sanskrit Day was fittingly celebrated with a lecture on Sanskrit and Science by Dr. Raja Ramanna. Director, Bhabha Atomic Research Centre, Bombay.

Dr. Raja Ramanna in his profusely-illustrated lecture making use of slides and transparencies and tapes pointed out that Sankrit has a scientific base for information transfer and in this respect excelled every other language. He said that the

Swami Ranganathananda, Shri Subramaniam and Dr. Raja Ramanna having an informal chat.

grammar of Panini was perfect and in precision was parallel to Euclid's geometry.

The slides he projected emphasised the immense capacity of Sanskrit for condensation and succintness of expression of mathematical and other ideas.

He also referred to the need for reform in the Devanagari Script and presented a modified script, simple and modern, which could be utilised by all the languages of India. He was of the opinion that with a minimum of 20 symbols it would be possible to denote every sound.

Swami Ranganathananda in his presidential speech emphasised the importance of Sanskrit for the knowledge of man. He made a distinction between Loka and Lokottara Jnana and stressed the pre-eminence of Sanskrit for higher knowledge.

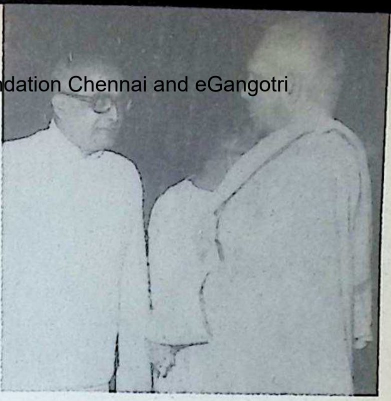
The Bhavan's Cultural Courses consisting of A Beginners' Course in Indian Heritage, A Certificate Course in Religion, Culture and Philosophy, and A Certificate Course in Upanishadic Thought were formally inaugurated.

The function began with Vedic prayers and chantings and a speech in Sanskrit by Principal Bhaishankar Purohit.

Shri C. Subramaniam, Chairman of Madras Kendra of the Bhavan, in his welcome address referred to the significant work of the Bhavan in popularising Sanskrit. Shri J. G. Bodhe offered a vote of thanks.

MADRAS KENDRA

INDIAN Democracy could be brought back to life only if society is educated and becomes responsive to the needs of man. This will be possible only if each and every individual realises his responsibilities and tries to improve the quality of life."



Swami Ranganathananda with Shri S. Ramakrishnan.

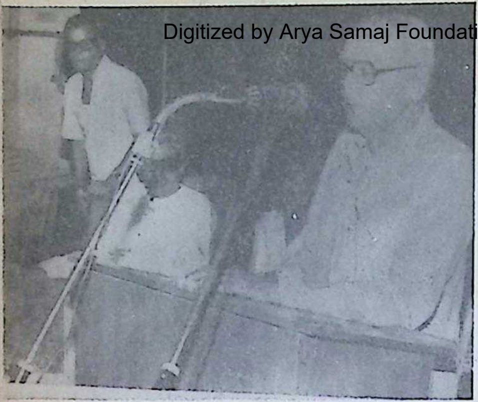
This observation was made by Shri Achyut Patwardhan, veteran freedom fighter, while presiding over the first Santhanam Memorial Lecture on 'Whither Indian Democracy' at Bhavan's Madras Kendra on Friday, July 27, 1982.

It was no use blaming the system and adopting a fatalistic attitude. Shri C. Subramaniam, former Union Minister who delivered the first lecture, said the freedom movement threw up a galaxy of leaders all over the country and they were all devoted idealists. The late Santhanam was among this illustrious company.

"Shri Santhanam responded to Gandhiji's call and courted imprisonment. His contribution to the Gandhian movement is considerable. Even more significant is his adoption of ethical standards in public life. Shri Santhanam fought against corruption and stood for high standards of life for political leaders."

Shri S. Narayanaswamy, Vice-Chairman of the Kendra, who welcomed the gathering said that the Santhanam Memorial Lecture was made possible due to an endowment of £600 by Shri S. Kasturi, the eldest son of the departed statesman.

Shri S. Kasturi recalled the close



Shri Achyut Patwardhan delivering the Presidential address.- L. to R. (seated) Shri S. Narayanaswamy, Shri C. Subramaniam and Shri S. Kasturi.

association of his father with Shri K. M. Munshi, founder of the Bharatiya Vidya Bhavan.

Shri K. S. Ramanujam proposed a vote of thanks.

TOLAT IS 79

Bharatiya Vidya Bhavan offers its heartiest felicitations to Shri Shantilal Tolat, a member of the Bhavan's Council and Honorary Production Manager of Bhavan's Publications, who entered the 79th year of an eventful and dedicated life on July 31, 1982.

The Bhavan arranged a get together to felicitate Shri Tolat and wished him many happy returns of the day. Shri S. Ramakrishnan, Executive Secretary of the Bhavan, presided. The function was well attended by Heads of various departments of the Bhavan and its allied institutions.

Shri Ramakrishnan recalling his personal association with Shri Tol since 1947, spoke about the vario interesting incidents of the earl days of their association. He pai warm tributes to Shri Tolat's Samarpan for the Bhavan and the sens of dedication he brought to all th assignments entrusted to him. H had a sense of identity with all t the Bhavan stood for. Mentioni that Shri Tolat was still working the head of an important departme of the Bhavan, he stressed the fa that it was purely in an honorar capacity. His long experience i the fields of printing and publishi had proved of great benefit to th Bhavan's Publications. Felicitati Shri Tolat on behalf of the Bhava he wished a long life to him an hoped others would emulate hi example.

Prin. S. M. Parekh, Jt. Director o the Bhavan and Principal of Bhavan's Hazarimal Somani Colleg Shri Virendra Kumar Jain, Edito "Navaneet—Hindi Digest," and Sh Prakash Chandra Tyagi, Examination Secretary of the Saral Sanskr Pariksha Vibhag, also spoke warml about Shri Tolatji's useful work an his sense of dedication to the Bhavan.

Shri Tolat who was visibly move thanked Shri Ramakrishnan and h colleagues for their kind words. H said he lacked words to adequate express his sense of gratitude to th Bhavan and his worthy colleagu for all the regard shown to hi during his long association wi them, as what he had done, and wa also doing now, was but an inadequate return for the gains he ha made through his association wi the Bhavan, both in the intellectu and spiritual realms.

He assured all his well-wishe that God willing he would contin to do his mite as usual.

BOOK REVIEW

MANY WORLDS REVISITED: AN AUTOBIOGRAPHY by K. P. S. Menon, Bharatiya Vidya Bhavan, 1981, pp. 425, Rs. 50/-.

BY his academic, administrative and diplomatic achievements K. P. S. Menon has become a source of inspiration and an exemplar to generation of aspiring Indians. A man of Bismarckian temperament, he cannot, even at the age of 84, rest on his laurels. He has chosen in his favourite Kerala, Ottapalam, a picturesquely-situated small town away from the madding crowds, as the abode of his retirement, with Mrs. Menon, his devoted and life-long companion, to brighten the evening of his life. He continues to write, to meet people and to visit his favourite places.

K.P.S. had a remarkable academic career. After getting his degree from Madras University in 1918, he went to Oxford, acclaimed in those days as the seed-bed of ability, and took History Honours there in June 1921. He was thrilled when he was told that he had secured a first at the University. He capped his academic achievement by topping the list of candidates that passed the Indian Civil Service examination in that year. The I.C.S. was regarded as the **corps d' elite** among India's public services and contained many splendid administrators of the highest competence. To head the list of such talented candidates was not an ordinary accomplishment.

K.P.S. who began his Government service in Trichinopoly in South India as Assistant Collector, rose rapidly in the British Raj as well as in independent India. His talent and temperament, his adaptability and his unlimited capacity for industry were the best recommendations for his rise in the bureaucracy. It is small wonder that he was the first Indian to be admitted to that exclusively British-manned Foreign and Political Department which dealt with the turbulent North-West Frontier and the princely states. His first posting in "Indian India" was to Hyderabad, the premier principality ruled by a highly self-opinionated Nizam. K.P.S. has recorded with wit and vivacity his experiences as the Dewan of Bharatpur, a Jat state, and as temporary Political Agent for the Western Rajputana States. The latter appointment was most unusual for an Indian to be given since the servile princely order believed in genuflecting before the British and not in being treated honourably by their own countrymen as the representatives of the Paramount Power.

K.P.S. served as Deputy Secretary to the Government of India in the Department of Education, Health and Lands for sometime before he went back to the Foreign and Political Department. He served in Ceylon and China as the representative of the British Indian Government and made many lasting friendships during his tenure of office there. After working for more than four years as free India's Foreign Secretary, he was sent to Moscow as his country's ambassador in September 1952. Earlier, in 1945 he had been appointed Chief Adviser to the Indian delegation to the San Francisco Conference. The Indian members included three knights. A newspaper published a photograph of the delegates with the caption "Three Knights and a Knight to be."

Commenting on this, K.P.S. writes: "The Knight to be was not to be, for soon the Congress would come to power and abolish all titles."

The book abounds in pen-portraits of a number of celebrities. The sketches are noteworthy as much for the depth of the author's perception as for his hilarity. "One might say of (Sir Girja Shankar) Bajpai", observes K.P.S., "as Dryden said of Shakespeare, that he laid waste his whole territory simply by occupying it so conclusively." About the ruler of Dholpur he writes: "In the Maharaja's view such mundane things as schools and roads and hospitals did not matter." The most striking feature of K.P.S.'s writings is that they are untarnished by malice or offensive criticism. He has no enemies and refuses to make any. His innate goodness and robust outlook on life are fully reflected in the lucidity of his style and in the versatility of his vast literary output.

—**V. B. Kulkarni**

BHARATI'S LONGER POEMS

by Dr. J. Parthasarathi (Bharati Tamil Sangham, 93-A, Rash Behari Avenue, Calcutta-26. viii + 77 pages. 1922. Rs. 5.)

THE one hundredth anniversary of Subramania Bharati's birth is a fortuitous occasion to discuss his life and works. For 50 years scholars have been commenting upon the phenomenon of Bharati. This great Tamil poet cannot be cribbed by any 'ism' nor caged into formal critical categories. He is a lord of the Tamil language, a path-finder in new areas of writing, a massive barrier-breaker in social reform, a passionate lover of his country and a prophetic voice of humanism. He defies exegesis and analysis, but always yields new coruscations of creative thought. One never plods in vain if the subject is Bharati. Shri Parthasarathi's book too is thus a meaningful and profitable approach to Subramania Bharati's poetry.

Bharati was primarily a lyrical genius. The quick perception of a context, the swift detailing of a chosen image and the lightning finale came to him with envious ease. Since his lyricism was backed by the rhythms of musical modes, a recital of his poetry conveys an immediate sense of beauty and power.

However, Bharati was no stranger to sustained narratives. Pressure of hackwork journalism and the problems of day-to-day living in a hostile environment notwithstanding, he produced two long poems. **Kuyil Pattu** and **Panchali Sapatham** are treasure-troves of the poet's imaginative exuberance.

Kuyil Pattu is a mood, an aria. There are several starts, but no finish. The conclusion is inconclusive. Bharati recognised this and hence the concluding tag:

> "Although a fictional tale, O wise poets, could my story yield on closer study a deep philosophical meaning, won't you explain what it is indeed?"

Written in one continuous siege of joy, the poem is a nightingale's autobiography spanning two lives. In the earlier birth she had been a princess who had rejected the love of Madan and Kurangan. But her love for the Chera Prince had ended in woeful tragedy. Born now as a bird, the nightingale flirts with a bull and a monkey and presently recognises the poet as the Chera Prince. At the moment of their coming together the dream vision fades.

The poet is left alone, bleary-eyed, amongst his papers. Is this a mere mock epic or an allegory? Critical interpretations have ranged from the aesthetic and the Vedantic to the ethical and the political. Shri Parthasarathi lays emphasis on the structure, tracing the poet's narrative technique to the Sangham epics and the English Romantics. We notice Bharathi's deft irony and lyrical humour, and pause to savour the sensuous images drawn from Nature. Bharati's careful management of verbal resources — "balancement of sentences, synonym accumulations and repetetive statements" — is the force that creates effective drama out of the incongruities of the fantasy.

Panchali Sapatham is a retelling of Vyasa, a tract for women's emancipation, a homage to Mother India for her gifts of **dharma, artha,** and **kama,** and a prophetic voice to ring in the resurgence of the human spirit: these are blended in the crucible of Bharati's creative art and the result is epic drama. Shri Parthasarathi gives special attention to the voice of the patriot in the epic. While Draupadi symbolises Mother India, Vidura stands for the incorruptible Indian patriot, saddened by the imminent decay of a hoary civilisation and the spoilation of a rich land:

"A land where great virtues stand
With great endeavour; where women
Shine, like damsels divine, in lustre:
A land where true knowledge, penance,
Learning and self-effacing effort, all
Mingle with valour; where stealing
And other meanness appear not;
A land which excels, appearing
As the crown-jewel of this ancient world;
What sin falls to my lot that I
Should help in the ruin of Bharat's land!"

Enriched by such cadenced translations from the original Tamil, **Bharati's Longer Poems** comes as a significant addition to the growing literature on Bharati.

—Prema Nandakumar

SANSKRIT

Shree Shamkara Granthavali, Vol. I, Stotram, (Pp. 440); Vol. II **Prakarana Prabandhavali,** (Pp. 343) and Vol. IV **Prapanchasarah** (Pp. 573) Samata Books, 10 Kamaraj Bhavan, 573 Mount Road, Madras 600 006. Price not mentioned.

WE have in Sri Sankara poetic melody, philosophic imagination and unitive vision. There are some thinkers who hold that Sankara being an absolutist, cannot be a devotee. Devotion according to these thinkers implies the separateness of the devotee and God, the worshipper and the worshipped. And when in Sankara's philosophy, every being is one or Brahman itself, who can worship whom? Hence, according to these thinkers, that Sankara should compose devotional poetry sounds inconsistent. Thus these critics want to show that Advaitism is irreconcilable with **bhakti.**

Such a view may be true of **apara bhakti** or lower devotion which presupposes the reality of at least two entities, namely, the devotee and the object of devotion. **Apara bhakti** is **kartrtantra bhakti** where the devotee remains separate from God. But in **para bhakti** which is **Vastutantra bhakti,** the **bhakta** becomes one with God: he loses himself in God. This is **advaita bhakti** or unitive devotion and can be attained only after **jnana** (illumination). **Brahmabhutah ... madbhaktim labhate param,** says the **Bhagavad**

Gita (xviii, 55). (Having become one with God, he will obtain supreme devotion to Me). Thus a **jnani-bhakta** far from being a contradiction is a truism.

We have in these volumes devotional prayers, exposition of practical philosophy and writings on a variety of topics like methodology of meditation, etc., which prove Sankara as one of the greatest devotees. These editions are a great asset for those who want to go to the originals. Sankara's commentaries on the **Prasthanatrayi** are expressions of his philosophic genius; and rarely do they allow us, if they allow at all, to have a peep into his multifaceted personality. His **Adhyasa bhashya** is, no doubt, unrivalled; but his **stotras** or heart-felt prayers are not less so. In them we find the genesis, the growth and the culmination of his spiritual life. Thus these miscellaneous works of Sankara have a unique place in the mystico-religious literature.

An alphabetical index of the verses adds to the value of the volumes. We eagerly await the bilingual editions of the complete works of Sankara for the benefit of those who, in spite of their genuine love for Sanskrit, have no mastery over that language.

—B. R. Kulkarni

SANSKRIT PLAYS OF V. KRISHNAN TAMPY: Edited by Dr. N. P. Unni, Published by B. Vallippilla Kochamma. Distribution: College Book House, M. G. Road, Trivandrum. Pages xlix + 172. Price Rs. 45/-.

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She even rebukes Sri Krishna fo enquiring about her welfare: "O Krishna! don't you feel ashamed t ask about my welfare? When m husbands are working as servants i the kingdom of Virata, how can I be happy?"

Mention to be made of the la piece, 'Lalita', an English translatio of which appeared in the previo issue of "Bhavan's Journal" unde the title "A Flower Cast Aside." I reminds us of Hardy's 'Mayor o Casterbridge' where we witne Michael Henchard putting up hi wife for sale. As truly as Henchard's wife believed that she wa the purchaser's lawful wife, so di Lalita believe that she was taken a a wedded wife by Mansinha. Bu alas, custom cannot allow the even to run smooth. Being a courtesan' daughter is Lalita's social inheritance. She suffers a stroke on finding that Mansinha has marrie Soudamini and she herself is just a roadside flower to be trampled o by the wayfarer.

—B. R. Kulkar

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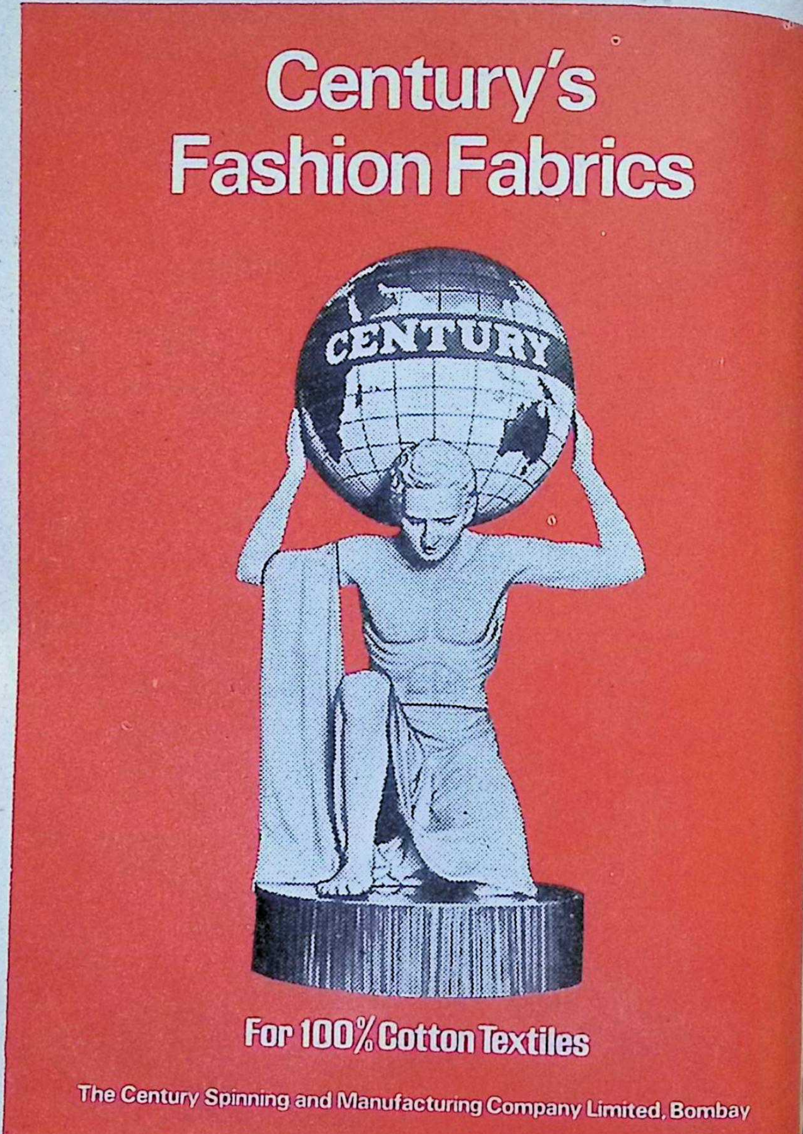

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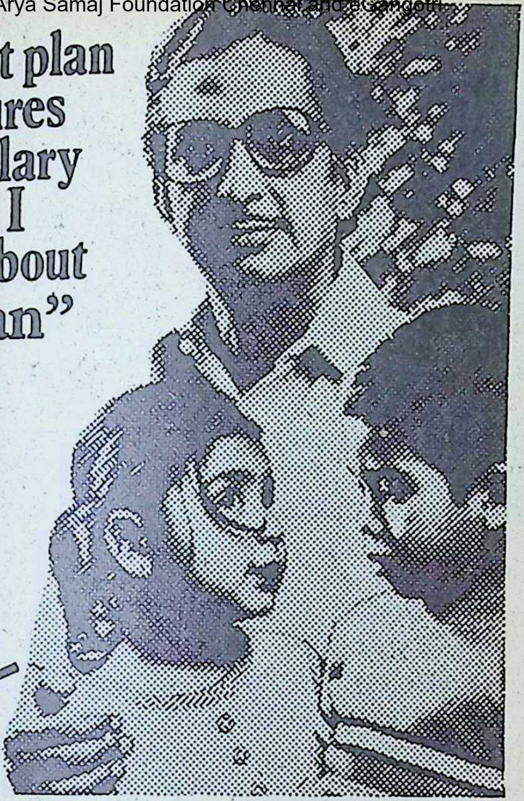

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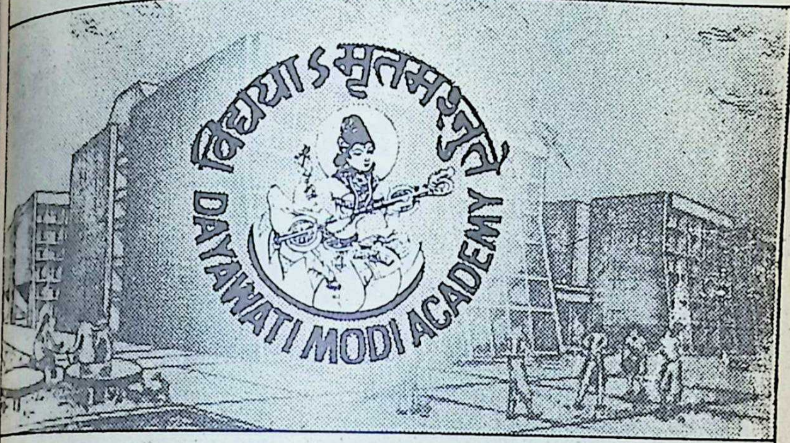

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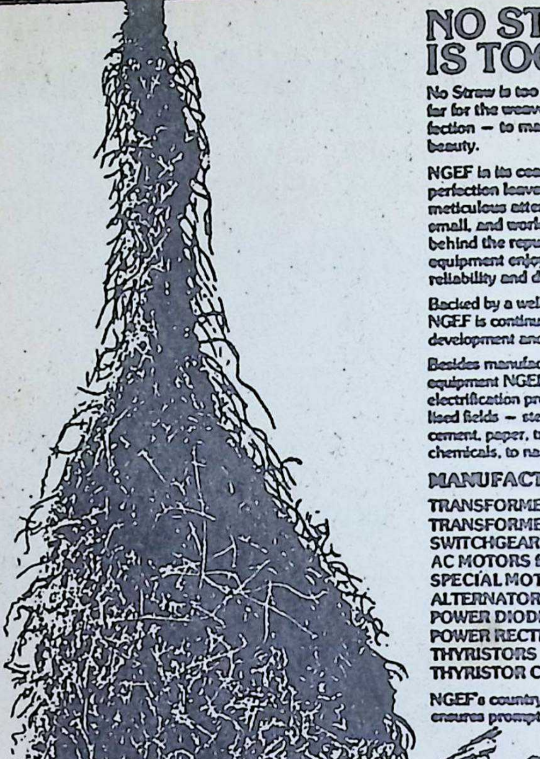

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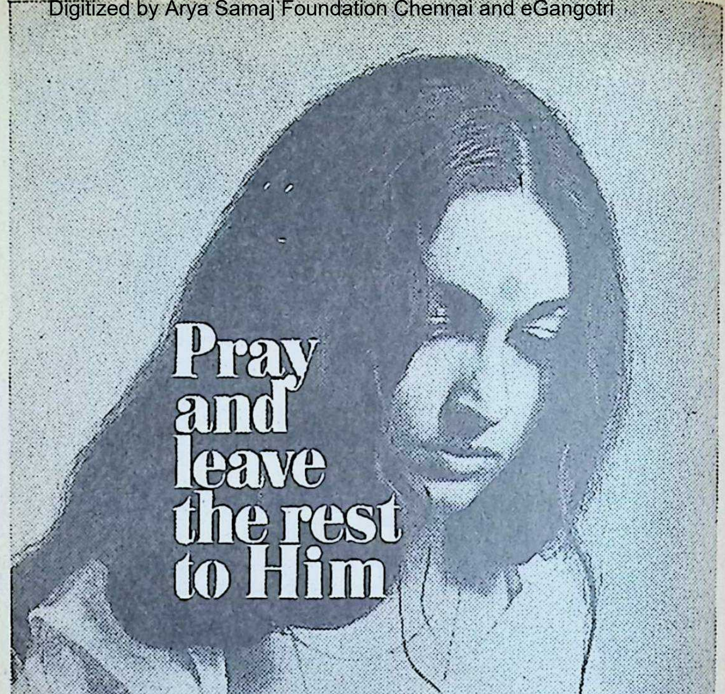
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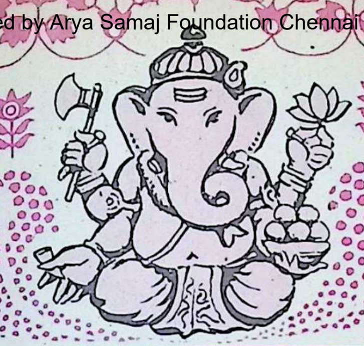

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO SRI KRISHNA

हर्तुं कुप्ये विनिहितकरः स्वादु हैय्यङ्गवीनं
दृष्ट्वा दामग्रहणचटुलां मातरं जातरोषाम् ।
पायादीषद् प्रचलितपदः नाऽपगच्छन्न तिष्ठन्
मिथ्यागोपः सपदि नयने मीलयन् विश्वगोप्ता ।।

His hand was already in the cruse. He wanted to steal the fresh, delicious butter kept therein. At that moment he turned around. He saw that his angry mother was about to pick up a rope. He took a step, but would neither run away, nor stand and be caught in the act. The boy just closed his eyes to the world and thought his mother likewise would see nothing. May the guardian of the universe, playing the role of a cowherd's boy, protect us all.

—*Sri Gopalavimsati.*

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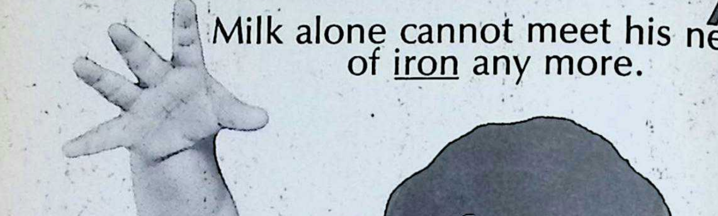

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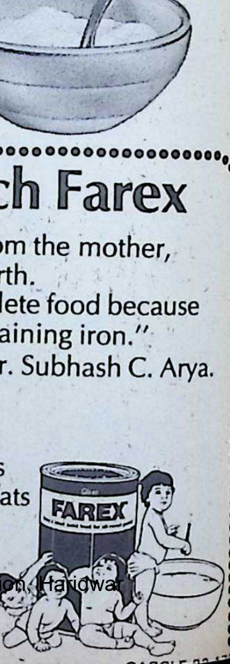

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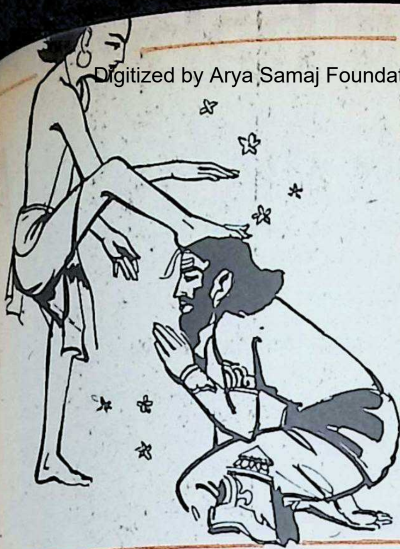

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शक्रेण संयति हतोऽपि बलिर्महात्मा शुक्रेण
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The appearance of the Lord before Aditi and assuring her of coming down as her son at once brings to one's mind the birth of Sri Krishna within the prison walls and giving a vision of Sankha-Chakra-Gada-Pani to Devaki and Vasudeva.

त्वं काश्यपे तपसि सन्निद्धत्तधानीं प्राप्तो-
सिगर्भमदितेः प्रणुतो विधात्रा ।
प्रासूत च प्रकटवैष्णवदिव्यरूपम् सा
द्वादशी श्रवणपुण्यदिने भवन्तम् ।।
पुण्याश्रमं तमभिवर्षति पुष्पवर्षैर्हर्षाकुले
सुरकुले कृततूर्यघोषे ।
बद्ध्वाऽञ्जलिं जय जयेति नुतः पितृभ्यां
त्वं तत्क्षणं पटुतमं वटुरूपमाधाः ।।

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Describing the Lord setting out in all his majesty to the venue where Bali was performing the yagna, Meppathur says that Vamana was wielding a stick as if to conquer the Asuras.

गात्रेण भाविमहिमोचितगौरवं प्राग्व्यावृण्वं-
तेव धरणीं चलयन्नयासीः ।
त्रं परीष्मतिरणार्थमिवादधानो दण्डं च
दानव जनेष्विव सन्निधातुम् ।।

The coming events (conquest of Mahabali and defeat of the demons) are admirably anticipated here as in Kalidasa's Raghuvamsa, where the discomfiture of Ravana is envisioned when Tataka is killed by Ramachandra at the behest of Viswamitra.

बाणभिन्नहृदया निपेतुषी सा स्वकाननभुवं
न केवलम् ।
विष्टपत्रयपराजयस्थिरां रावणश्रियमपि
व्यकम्पयत् ।।

What great heights did Bali not reach when face to face with the Lord? As soon as Vamana set foot on the Yagna sala, Mahabali washed the feet of the Lord and sprinkled the holy water upon his head. Bhattatiri admires and almost envies Bali that the holiest of holy Ganga for whose descent Bhagiratha had to perform monumental penance, came seeking the king's hospitality. Ganga Sahasranamam where Ganga is called

उपेन्द्रचरणद्रवा गोविन्दाङ्घ्रिसमुद्भवा।

comes to our mind. In the penultimate sloka of Narayaneeyam also, Bhattatiri rapturously describes the lotus feet of Lord Krishna.

योगीन्द्राणां त्वदङ्गेष्वधिकसुमधुरं
मुक्तिभाजां निवासो ।
भक्तानां कामवर्षद्युतरुकिसलयं नाथ ते
पादमूलम् ।।
नित्यं चित्तस्थितं मे पवनपुरपते कृष्ण
कारुण्यसिन्धो ।
हृत्वा निश्शेषतापान् प्रदिशतु परमानन्द-
सन्दोहलक्ष्मीम् ।।

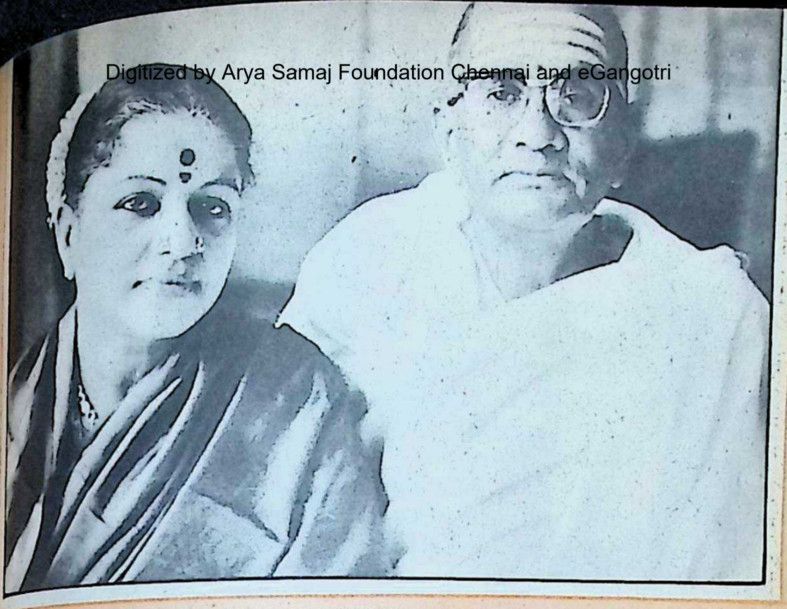
Before pledging to give three strides of land to Vamana, Bali is warned by his own preceptor, Sukracharya, that the young one seeking alms is none other than Lord Hari in the guise of Vamana and Bali should desist from fulfilling the promise.

दैत्याचार्यस्तव खलु परीक्षार्थिनः प्रेरणात्तं
मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे ।।

Bali is unflinching. He goes on to conquer the Lord who is 'Sarvavijjayi'. He offers everything to Lord Upendra while his spouse Vindyavali pours water on the padapadma. Meppathur is enraptured and takes the reader with him. He exclaims

विन्ध्यावल्या निजदयितया दत्तपाद्याय तुभ्यं
चित्रं चित्रं सकलमपि सः प्रार्पयत्तोयपूर्वम् ।।

A recent study of Sri Sadasivam. Inset are the pictures of his venerable parents.



SADASIVA MAMA TURNS 80

S. Ramakrishnan

Bliss was it in that dawn to be alive
But to be young was very heaven.

TO be young in India under British Rule in the nineteen-twenties and to have responded to the nation's call as the motherland spoke through Mahatma Gandhi was indeed heaven. Participation in that political awakening of millions in a few years, the clean, weaponless war with a mighty empire, the sudden calling off and then patient, non-glamorous constructive work in villages and small towns called for a sense of total devotion, of discipline and even stamina.

The pleasure of unselfish work under inspiring leadership, the thrill of heroic action, of non-chalantly braving lathis and bayonets ceased suddenly. The ineffable inner peace and joy surging out of a deliberate, firm resolve to dedicate and sacrifice one's all for the emancipation of the motherland and her teeming millions, to voluntarily embrace privation and suffering, to courageously court danger, to stare death in the face, gradually subsided.

It was now the uphill task of khadi and village reconstruction, of removal of untouchability, of weaning the poor from the evil of drink. Thousands of young persons, ardent and aspiring to be free, took part in the satyagrahas. Not so many stayed the course when it came to quiet constructive work.

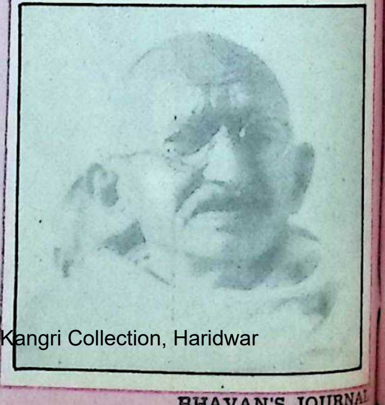
One of those who became Gandhians for life and were prepared to do whatever job the Master assigned them was Sri T. Sadasivam, who turned 80 on Ganesa Chaturthi this year. He was born in 1902 at Manakkal in Tamil Nadu. He lost his father early, but his mother made sure that the young boy stuck close to the family tradition of belief in God and bhakti.

Life in a middle-class household of those days was difficult enough. But a family deprived of its earning member faced severe hardship. Young Sadasivam had often to move from the family of one relation to another in search of a guardian who could afford to keep him at school for a while. His education became irregular. All through those trying years, the boy persisted in his own reading and became proficient in English — quite an achievement and, equally, a prized commodity in those days.

Call of Gandhiji

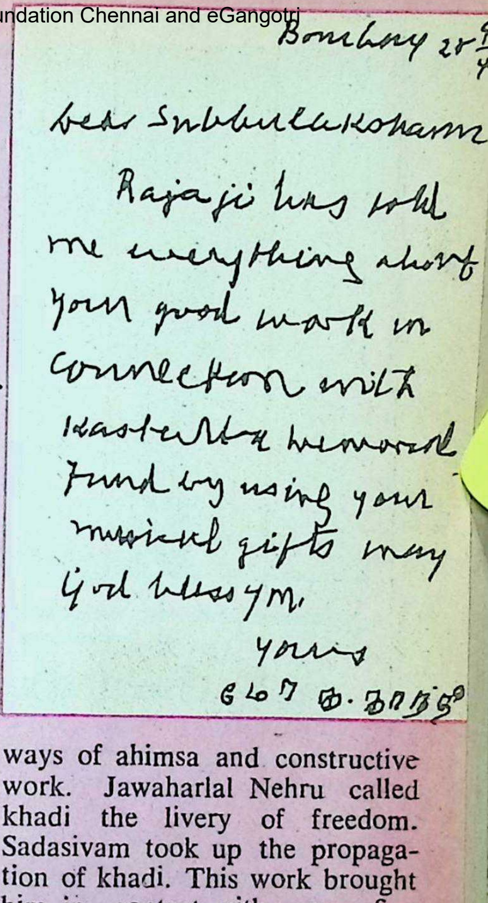
The turning point came when Gandhiji began his tour of Tamil Nadu. Sadasivam and his young friends walked 40 miles to Tiruchirapalli to meet Gandhiji. The school-boy glimpsed a new life opening before him, a vocation. Providence exposed him to another magnetic personality and model of dedication. This was Subramania Siva, a revolutionary clad in ochre whose fiery eloquence moved thousands. It was from Siva that Sadasivam received the call, "Come, follow me." Siva had been quite blunt and asked the youngster, "Will you give up your life for your country?" Sadasivam replied "yes."

Siva's Bharat Samaj proved an ideal training ground. Sadasivam has a melodious voice. Nationalist activity in Tamil Nadu depended those days very



much on music and song as the medium of propaganda. It was a tradition going back for centuries to the great Bhakti revival when Saiva Nayanmars and Vaishnava Alvars had won back people to the ways of God and God's love through their hymns. It was Subramania Bharati's songs that now stirred the multitudes to their depths.

Sadasivam and his friends moved from place to place in the southern districts of the peninsula carrying the Gandhian message of truth, love, swadeshi and satyagraha to redeem the nation. Sadasivam went to the jail three times.



Bombay 28 9/4

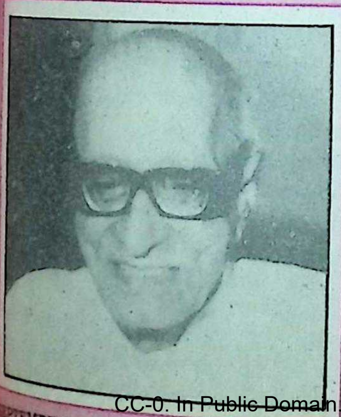
Dear Subbulakshmi

Rajaji has told me everything about your good work in connection with Kasturba Memorial Fund by using your musical gifts. May God bless you.

Yours
மோ க. காந்தி

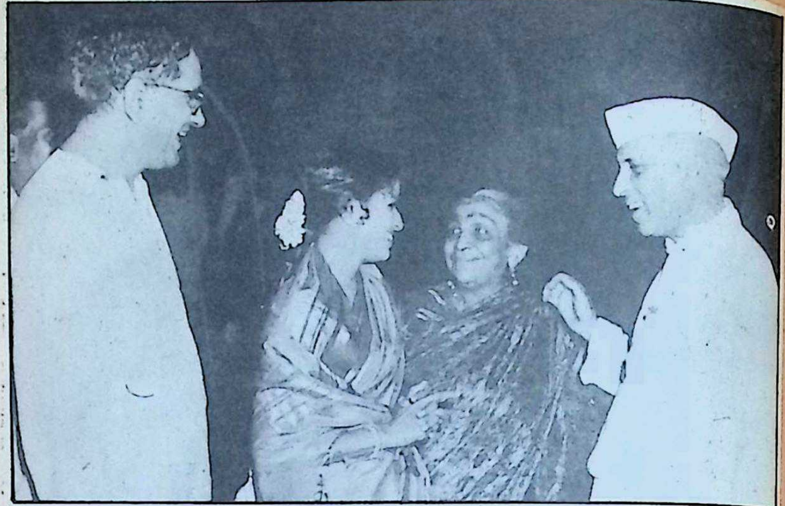
Belgaum Congress

The Belgaum session of the Indian National Congress met in 1924 with Gandhiji as President. This provided the second occasion for Sadasivam to have 'darsan' of the Father of the Nation and converted him finally to the ways of ahimsa and constructive work. Jawaharlal Nehru called khadi the livery of freedom. Sadasivam took up the propagation of khadi. This work brought him in contact with some fine minds and the young man made the most of these opportunities. The Khadi Bhandar was his university.



Rajaji

More than anything else, khadi provided the vital link between Sadasivam and Rajaji. This was to be another decisive turn in his life. It led to a life-long association and proved to

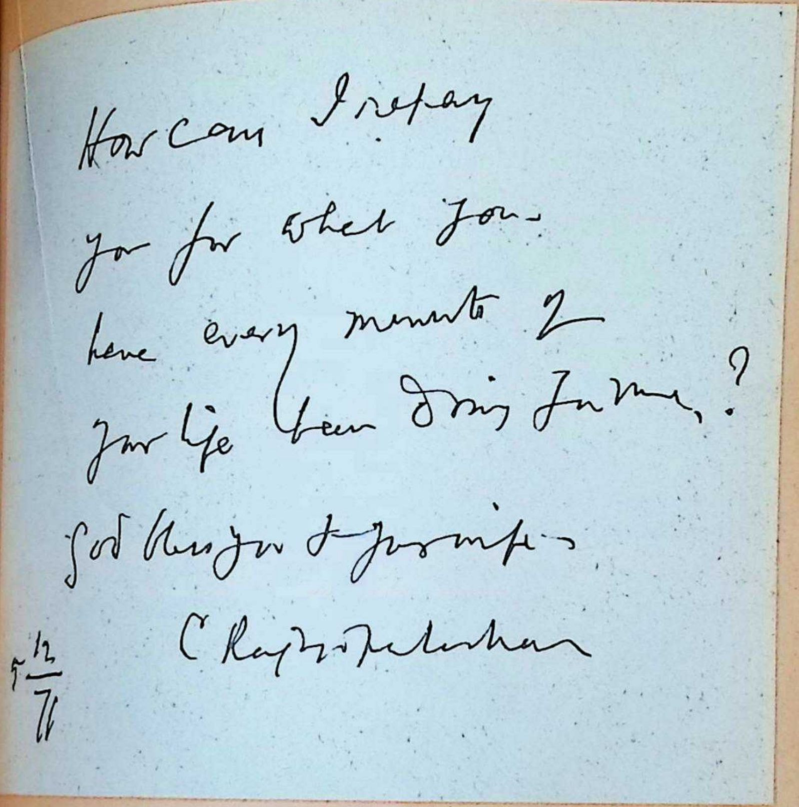


Smt. Subbulakshmi and Smt. Sarojini Devi. Looking on are Sri Jawaharlal Nehru and Sri T. Sadasivam.

be a formative influence on Sadasivam's career as well. From khadi, Sadasivam slowly moved to production of purposeful journals.

The marriage of Sri Sadasivam and Srimati M. S. Subbulakshmi took place in 1940. Srimati Subbulakshmi's contribution to Carnatic music and the place of honour she occupies there is unique. Equally great has been her generosity over the decades. She has used God's gift of a supremely melodious voice in the service of God's creation. The concerts she gave in aid of the Kasturba Gandhi Memorial Fund in 1945 marked a milestone in her life. She has never looked back. Since those years, her muse has always been placed unreservedly at the service of the Lord and her fellow-beings. The Paramacharya of Kanchi, Mahatma Gandhi, Rajaji and Jawaharlal Nehru have exerted a great influence on her life of dedication and service to humanity.

Srimati Subbulakshmi has time and again given voice to her deeply held faith that it was Sri Sadasivam who helped to mould her life at a critical stage and give it the direction that has made it exemplary among the lives of artistes. It fell to her lot to play the role of Sage Narada and Bhakta Mirabai in films. Few other symbols could highligh



How can I repay
you for what you
have every minute of
your life been doing for me?

God bless you & your wife

C Rajagopalachari

5 12/71

r life as these two who worpped the Lord through music. Gandhiji had heard Srimati bbulakshmi singing for the t time in Sevagram in 1941. course of time, this was to give new direction to her life. Sri dasivam recalls:

"It was an afternoon in April 944 when Rajaji paid us a visit. He had just then returned from vagram. In the course of our lk, Rajaji told us that he had omised Bapu five benefit usic recitals by my wife for the **Kasturba Memorial Fund. I said his word to Gandhiji would be fulfilled. That may be called the origin of Subbulakshmi's benefit music recitals."**

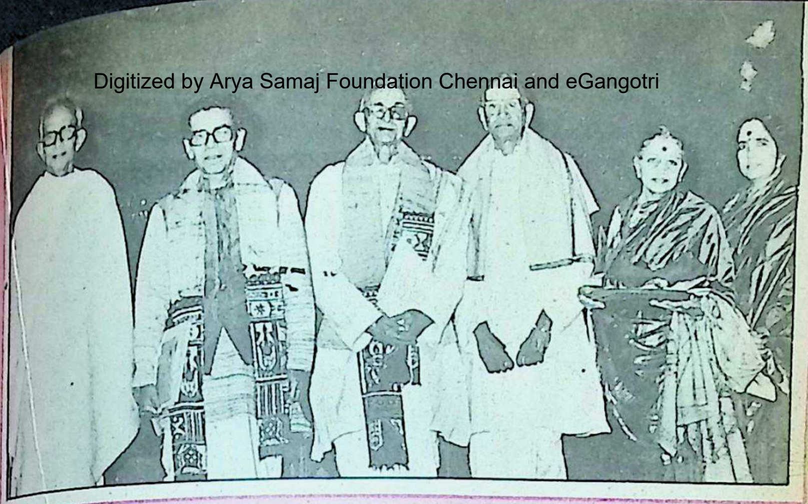
In September 1947, Srimati Sucheta Kripalani enquired whether Srimati Subbulakshmi could go to Delhi and sing bhajans on 2nd October, Gandhiji's birthday. As she could not travel to Delhi, she recorded some bhajans from Tulsidas, Surdas, Kabir and Meera and had them sent to Delhi for Bapu to hear.

The morning of 2nd October, 1947: There was word from Srimati Suchetaji again that Bapu was keen on hearing the Meera bhajan, "Hari tuma haro" sung by Srimati Subbulakshmi. The artiste did not know the bhajan at that time. **When Bapu was informed about this, he said he would rather hear the words of the bhajan spoken by Srimati Subbulakshmi than listen to its being sung by anybody else.** "That left us with no choice," says Sri Sadasivam. "We went to the AIR studio and, with the assistance of one or two friends, we had the piece set to tune. It was long past midnight when Subb lakshmi learnt the piece and re corded it. The tape was taken b the morning plane to New Delh Bapu heard "Hari Tuma Haro" rendered by Subbulakshmi on th evening of his birthday, 2n October, 1947.

Fateful Day

"Little did we imagine tha that was going to be the las birthday of Gandhiji. Much les did we imagine that that favourite bhajan of Mahatmaji whic was sung by Subbulakshmi fo his birthday was going to be played within less than four month

Smt. Subbulakshmi in conversation with Maharani Sethu Parvatibai of Travancore. To her right is Sri T. Sadasivam.



(L. to R.): Guest-in-Chief Sri Pannalal Das Gupta, Upacharya Sri Amlan Datta, Acharya Dr. Umashankar Joshi, Sri T. Sadasivam, Smt. M. S. Subbulakshmi and Smt. Radha Viswanathan, on the occasion of the conferring of "Desikottama" (D. Litt) on Smt. Subbulakshmi by the Viswa Bharati University.

by AIR stations all over the country for the funeral of the Father of the Nation.

"On the evening of the 30th January, 1948, Subbulakshmi was casually listening to the radio in our home. There was a sudden pause. Then came in sombre voice the news of Bapu's assassination, quickly followed by "Hari Tuma Haro" in Subbulakshmi's voice. Subbulakshmi collapsed. For nearly a year thereafter, she could not even attempt to sing 'Hari Tuma Haro.'

In September 1973, Srimati Indira Gandhi laid the foundation stone for the Rani Meyyammai hostel in Madras after a prayer by Srimati Subbulakshmi. She began her speech with the words: "You have asked for my blessings for this project. Anything that is blessed by an invocation by Srimati M. S. Subbulakshmi is bound to prosper, wherever it is."

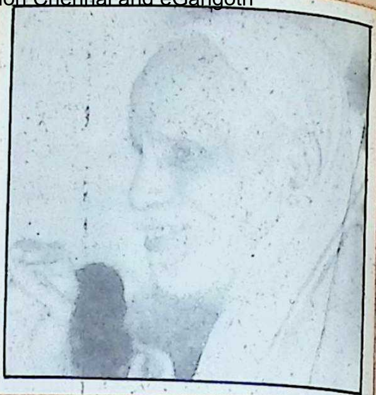
"Sreyo bhooyat sakala jananaam," the concluding benediction in the message of Jagadguru Chandrasekarendra Swami of the Kanchi Kamakoti Peetam, has sounded in the halls of the United Nations in New York and in many other international gatherings where Srimati Subbulakshmi has sung the Jagadguru's composition as much as a devotee as a musician.

Two great Benedictions

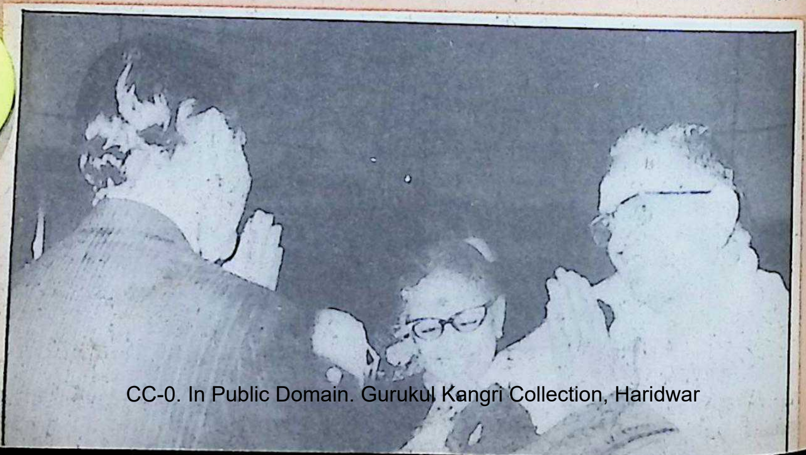
Sri Sadasivam always speaks of "the two great benedictions" that have guided him and his wife in every day of their lives. One was Rajaji, "the saint among statesmen, the light that was constantly guiding us for over three decades.

"We had been living in the protecting shade of this embodiment of Truth and Dharma for many years. What a world of difference it is to us now! To such of us as have enjoyed his utter love and concern, a world without Rajaji is unimaginable. And yet in some mysterious way, I feel that the perennial springs of such love can never go dry. Even though the physical casement is no longer there, Subbulakshmi and I feel in our heart of hearts that Rajaji's spirit does continue to guide us.

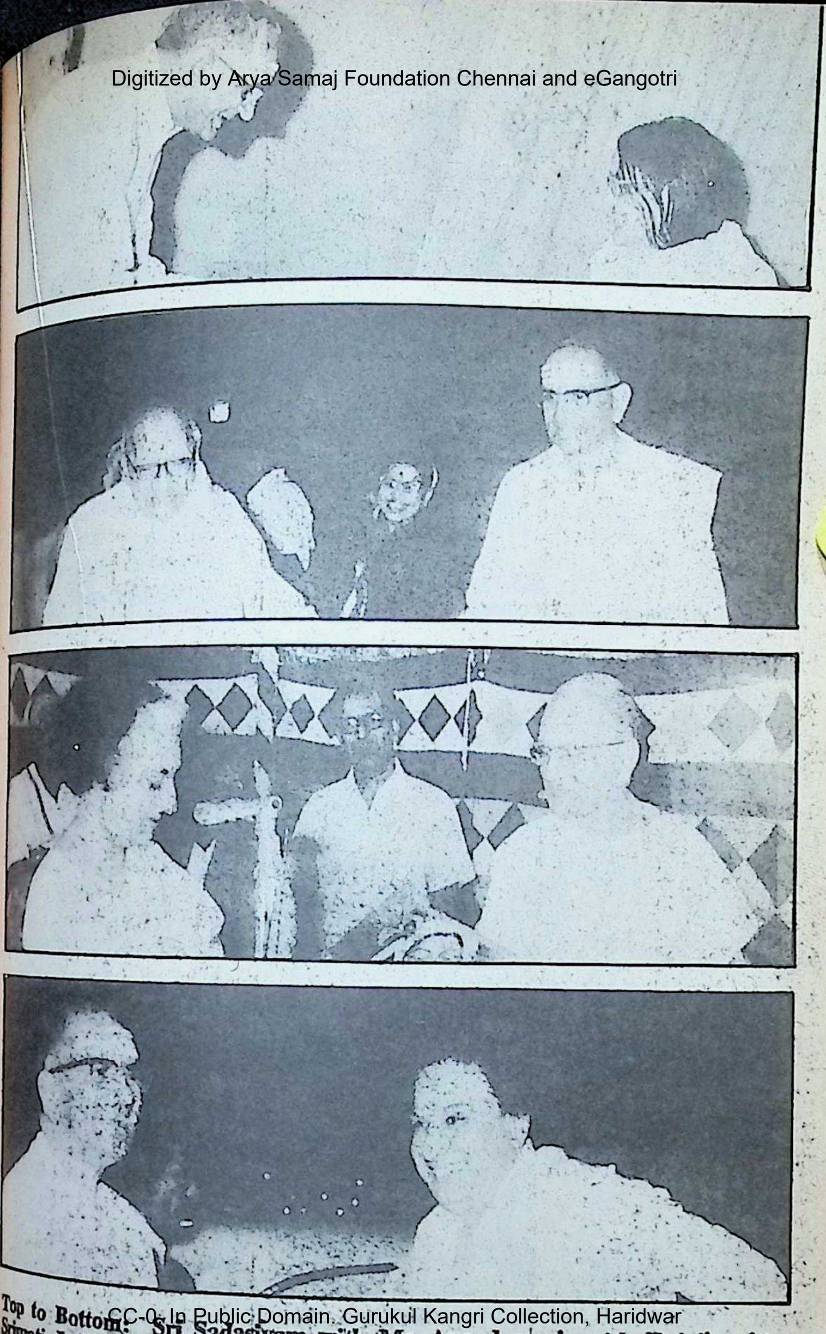
"The other live force that is everyday showering its grace on us for no known reason whatever is the holiest of holies — Sri Sankaracharya, the sage of Kanchi." On more than one Mahasivaratri, Subbulakshmi had sung for hours on end in the pooja of the Jagadguru. She considers it her greatest good fortune that the Jagadguru has conferred his boundless anugraha on them.



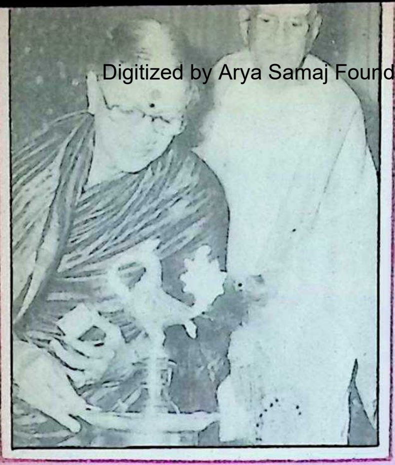
Many are the deserving causes that have benefited over a period of well nigh 40 years from the musical talent of Srimati Subbulakshmi on the one hand and



In Bhavan's London Home: Sri T. Sadasivam, Smt. Subbulakshmi being welcomed by Sri M. A. S. Dalal, Chairman of Bhavan's London Centre.



Top to Bottom: Sri Sadasivam with Ma Anandamayi; with Rajaji; with Srimati Indira Gandhi, and with Tamil Nadu Chief Minister Sri M. G. Ramachandran.



Smt. M. S. Subbulakshmi lights Kuttuvilakku to inaugurate the Bhavan's Academy of Dance and Music in London on March 28, 1982. Sri T. Sadasivam is looking on.

from the sense of devotion to our land and culture, to the institutions that sustain them, which Sri Sadasivam and Srimati Subbulakshmi have shown.

Srimati Subbulakshmi is an Honorary Member of the Bharatiya Vidya Bhavan. Sri Sadasivam is Bhavan's unfailing friend, guide and benefactor. They have gifted to the Bhavan the royalties of an L.P. Record of Devotional Songs in several languages. "M.S." has also given many benefit concerts in many parts of India in aid of the Bhavan, the most recent one being the concert in the Bhavan's U.K. Centre on March 28, 1982 soon after inaugurating the Academy of Dance and Music conducted by our London Centre. She has also sung Invocatory Songs at several of our important functions in Bombay, Delhi, Madras, Cochin

However, the most touching contribution of the Sadasivam dampati to the Bhavan is the gifting of a third of the Magsaysay Award money in 1974.

The Viswa Bharati University conferred the title 'Desikottama' (D. Litt Honoris Causa) on December 24, 1981 on Smt. Subbulakshmi. In the course of her acceptance speech, as a typical Anasuya-Arundhati type of Indian wife, she paid one of the greatest tributes to her illustrious husband in the following words:

"In my personal life my husband Sri T. Sadasivam is my Guru — Guru of a unique kind, combining in himself the attributes of mother, father, friend and guide. In fact, he is my all, and I owe my all to him."

The Sadasivam couple are shining symbols of ideal man and wife — each totally identified with the other's work and endowed with an "**avibhaktaatma**" — one soul in two bodies.

Now that Sri Sadasivam, 'Sadasiva Mama' to me and thousands of his young friends, has seen 80 summers in an eventful life, his many friends and well-wishers, true to tradition, will wish him many more years. True to tradition again and, returning the compliment his gracious lady paid her husband, many will bless the wife as well by invoking the immortal phrase, **Tava Janani Tatanka-Mahima: 'Mother! It is your auspicious life that has all along**

DEATH OF A SADHU

ISHWAR SHARAN

I AM very old now. The boy, who makes my tea, says I must be over a hundred. He is 13 and may be right. I don't remember myself, but I am waiting. When my Lord says, I will go down to the river to bathe and I won't come back.

The boy is off to school. I have insisted he should study if he wants to serve me. I found him one morning by the side of the river. Rather, he found me. I had slipped and fallen in, he grabbed my foot and pulled me out. "What a silly old man you are!" he said to me then, "wandering around by yourself on these rocks. I had better stay and look after you."

"And who are you?" I asked when I got my breath back.

"I am Krishna," he answered, "and I am beautiful."

So you may be," I replied, smiling. "And whose son are you?"

"The washerman's; and I am coming to stay with you. I 've heard you are a bad-tempered sadhu; but I'm not afraid of you, like the girls are. I am very brave and I make the best cup of tea you have ever tasted."

Krishna came to my hut to stay. I have nothing but this old towel to cover myself with and the tattered deer skin to lie on at night. The hut was built for me by the priest, against the temple wall. He sends milk twice a day and rice with vegetables at noon. The boy makes the tea and shares my food. There is only history behind me and that only counts where there is a story.

Krishna makes the tea before going to his classes, then again in the afternoon when he returns It is hot and milky and very sweet, with cardamom and black pepper added, or sometimes ginger and a pinch of turmeric. He squats by the fire and stirs and talks, telling me tall stories. He thought I had nothing to say to him because I was old. What a surprise I gave the boy when I traded him story for story!

Now it is a contest between us, his stories and mine, to see who can do one over on the other. We are fairly evenly matched and have an unspoken rule not to call the other's bluff. But we can believe each other too, when it serves our fancy.

How it began

It all started, this story telling, when he asked me where I came from. Owing to my light skin and blue eyes, everybody here in Chandod, on the Narmada's bank, thinks I come from Kashmir. I have never said yes or no. What does it matter? We have a saying that if you knew the source of a river, you would never drink of its waters. So it is true. But I will tell the boy, as nobody will believe him any way. At least, not until I am gone and he has shown them the box of gold sovereigns I made for him.

The box is hidden and he has promised not to reveal it until after my time. Then there will be such an uproar about this old sadhu. First they will double my age, then someone will claim I cured them of the pox or gave them a child. None of it will be true. My Lord never blessed me with those arts.

But Krishna will be in ecstasy from all the attention and only compound the stories, proving them with the box of gold. I don't mind. Some pleasure he must get from serving this old man; and the prestige of having known me will get him a good wife when the time comes for him to marry. As for the sovereigns, what does it matter who made them? Their value in the market is the same and their making is not so special if you know the secret.

Far from the Sea

I told him, "I come from America, away across the western sea." Did he know where that was?

"Oh, yes!" he replied. "It is the country where everything comes true. Why did you ever leave it?"

"Because I am a mad fellow," I laughed, "and it is very difficult to stay in a place that has everything, when you don't want anything. All I know how to do is beg my food and tell stories and, when that is your only duty, it is better not to stay in any one place for long."

Then I told him how I lived in Bombay, way back in the seventies, in a bungalow by the sea called "Memsahib mansion." Really it is true. In Bombay everything is possible.

"That was when I was an ardent writer," I continue. The boy is listening carefully to me, though I am talking over his head again, for writers are next to prophets for him.

"I was 22 and busy with my memoirs. It was very serious writing and nothing could be said simply. I had a horror of cliche, after looking it up in the dictionary, and even coined a big word — Pompidoudian — for a small French president. I also had a theory: that the sooner I finished my autobiography, the sooner I could really start living. And it happened in a way I least expected it to come true.

Mela at Prayag

"Within a year of completing the book, I had left for Europe, only to be sent back to India from Turkey. I returned to Bombay and threw the manuscript into the sea. To my astonishment, it didn't float. Having, then, exorcized the past, I journeyed to Prayag and the sadhus' great festival. It was January and very cold — Jupiter was conjunct Venus in Aquarius — and there on the vast sands, where the Ganga and the Yamuna meet, I renounced the three worlds. It was a new birth."

It has set Krishna to thinking, my coming from the west and going to the west and coming from the west again. He asks, "Why don't you live in Kashi?" He has heard of Varanasi from the other sadhus who move up and down the river.

I told him he knew very well why. "Because the Narmada is twice as holy as the Ganga. Everybody knows that."

"Yes, yes!" he says. "What a silly question!"

But he wants to know about going west, so I tell him the story of going to Turkey to greet the goddess. He is intrigued and immediately interrupts. "Do they have gods and goddesses in Turkey?" he asks.

"Naturally they do," I answer. "There is no place without gods and goddesses, only places where people don't remember them. But listen and I will tell you.

"I went by bus, one month and many buses, on the Grand Trunk Road that starts in Calcutta and goes west to the other side of Pakistan, then on and on to London."

He is listening closely. He hasn't been further than Broach, at the mouth of the river, but has seen the boats that lie there from Karachi, and he knows about London from his school books. He also knows Alexander, who first opened the road

— the middle part anyway. Everybody knows the great Alexander. In the town they still sing of him and his fight with Raja Porus.

It is late, but I continue my story. The boy has found some extra milk and boiled up another mess of tea. I can't slip out of the telling now, and there is time enough later for sleep.

Artemis of Ephesus

"After a month of hard travelling I arrived at Selchuk, close on the Aegean coast and by the ruins of Ephesus.

"What a wonder that old city must have been. I do not know if it was there when Alexander came through, but Mother's house most certainly was. When has she never been home and had her own place to rule?

"For a day I searched those sun-glazed ruins and couldn't find her. When I asked for the house of Artemis the people said she had gone away. I didn't believe them. How could she have gone away when I had come all the way from India to see her? But everybody insisted she was no longer there and found me strange for insisting otherwise. 'It cannot be true,' I said. 'She was never born; how can she die? She has always been; where can she go?'

"That night I found an open field outside the town to sleep in. It had a well and an old grotto the Christians had built to the Seven Virgins. Early next morning, after bathing in the cool water of the well, I went back to the town. There, where the roads cross east and west and from the hills to the sea, I found a tea-house. Its proprietor, a very bent old man, was just starting the samovar fire.

"He was an ancient, let me tell you, about twice as old then as I am today. I begged a glass of that deep red tea those Turks drink, and he invited me to sit. 'I have heard of you,' he said without preliminary, 'asking for Artemis. What a fool you must be to ask that question of these sleeping people! What is your interest anyway? I will listen to you and you can drink my tea.'

Offering of Incense

"But it was he who told the story, not I. I said the only thing I knew how to say, that Artemis was my mother and she had always lived here. But the people I meet, in their surprised and superior way, insist, if they have heard of her at all, that she has gone away. I have brought incense of Bangalore roses for her. Where is she?

"That old man looked at me in his own way and crinkled his eyes. 'You are very convincing in your simplicity,' he said. 'Now show me the incense and I will believe you.'

"That I did, bringing the few carefully wrapped sticks from my bag for him to see. He sniffed them. 'Yes,' he said, almost to himself, 'South Indian roses. Who can forget their cold heavy scent? Now I will tell you of Artemis.

" 'Long ago, as you know, Artemis held court here, even before my time and the building of the city by the Greeks. The great Alexander did stop with her a day, then left for the East after giving fabulous gifts to her. For centuries she had her way, without rival, in this part of the world. People came to pay tribute and take her blessing from as far away as India, just as you have come.

" 'Among those pilgrims there arrived one day a sadhu from Israel. He had fled Jerusalem for God knows what reason and he settled here. With him he brought his fever and his problem of evil.

"He wanted the people to worship his teacher, a strange man he had left back in Israel. It was astounding, that man's ambition, and unheard of, in those times, to worship in this way. The people worshipped God, Who was present and living as Artemis, and remembered their ancestors as duty dictated. Theirs was the eternal religion, the one you still follow in India today. But this the man would have otherwise.

" 'And the Ephesians, if they wouldn't fall for the man's faith, they did fall for him and it was not long before he was called divine.

" 'And he had his fever. He died soon enough of it, but not before he had taken the Ephesians away from their mother.

" 'The people buried him just over the hill there and planted his own church over him.' The ancient tea-house patron pointed across the road at a fallen down temple and said, 'You can see that they have forgotten him just as they forgot Artemis.

" 'In the beginning they did remember him and it is he who brought about his own destruction, for his problem of evil only grew with his demise and the fever never left him, even in death. One night he rolled over in his tomb and brought the whole city down on top of himself. Today when he shivers, the whole town shakes.

" 'As for Artemis, I will tell you. When her children forgot her, she retired to that hilltop behind the city and built herself a small stone cottage. She awaited her time and its eternal return.

" 'And it has come again and she, being clever as only befits a great mother goddess, has changed her name as she changed her house. Some say she is the mother of that long dead man, while others say she is the mother of the man's long dead teacher. But I tell you, Indian pilgrim, she is only She, our mother Artemis. She who has always been and always will be.

At top of hill

" 'Today the pilgrims come again from all over the world and. of course, you Hindus. You are incorrigible, you Hindus; for though you have no idea of history, yet you never forget anything. Go now to see her. Left down the main road, then right past the field you slept in last night, and up the hill for seven miles. There at the top you will meet her.'

"I did meet her. In the small stone cottage at the top of the hill, I offered my incense from India and spent a few minutes with her. Her proud bosom was covered, this being an age of desecration, but her all-embracing gesture remained. I made my prostration, satisfied that my search for Artemis had not been in vain.

"I left the cottage. It was late afternoon, and I went to sit on the wall below her house where the spring of water flows out of the rock.

"The buses of pilgrims came and went. They were on a tight schedule and could not stand on ceremony with her. We watched, she and I, the endless file of people. They were from everywhere, of every race and kind. They came and went and we watched.

"As evening drew on and the press of people subsided, a small ragged Tartar came over to me bearing an old newspaper full of little yellow apples and fine white bread. He filled a large beer bottle from the spring in the rock and set it before me. The boy indicated I was to eat. I did. It was a feast, and the sweet water quenched 22 years of thirst and washed away the dust of 10,000 miles.

"When I had finished, the tatterdemalion offered a cigarette, then lit one himself that was almost as big as his own small fist. We smoked in silence. We were blessed and we knew it. Then he got up to go, pointing to the caretaker's hut behind the cottage. I watched him leave into the dusk and wondered if he meant me to follow, when I heard her voice at my shoulder, sweet as the water I had just drunk, say to me, 'Go back! You have no place here; your place is in India. Miriam-Artemis says, Go! Go!'

"I returned to India, to perform my own death rites at Prayag, where the great rivers meet."

Krishna is asleep. I know I sometimes talk over his head when I forget myself, but he doesn't seem to mind. It is the companionship of the story he likes, the content is secondary.

though he is quick to catch me if I cheat at the telling.

It is very late. I cover him with my cloth and leave him to sleep. Tomorrow will be busy as I promised him ice-cream in the market. Somebody left five rupees by my water pot yesterday, it is enough for both of us to have a treat. The day after that he is going to a wedding. His mother's sister's eldest son is getting married in Broach. The boy is very excited, and there will be no rest for me until he goes.

It is dawn already and he is up, making the tea and nagging at me to hurry. Where he is rushing to I don't know, but I gather these bones together, drink my tea, and we are off to the river to bathe.

He is running, challenging me to a race, and is out of his clothes and into the water before I am half-way down the path. He splashes me and I splash back, dunking him in the pool by the rocks. I wash, and come out of the water to dry in the sun and smear myself with ash.

Why the ash

Krishna begins to tease me, refusing to let me say my prayers and demanding an oil rub. "Why do you wear that ugly ash?" he asks me.

"To keep the bugs off and the people away," I answer him shortly. "Besides, it keeps me warm when I have no clothes to wear."

He laughs, and I cannot resist his good spirits. I give him his oil rub.

"Why do you want to keep people away?" He is pestering me again and, without waiting for an answer, cries, "I like lots of people looking!" He struts off, chest out and arms akimbo, through the sand by the riverside, his small dark body bright and glistening in the early morning sun, like the great river that dips and rolls beside him.

The boy returns from his display and we start for the market. When there is ice-cream promised, neither of us can wait; and we will not be happy until all the money is spent.

We are the day's first customers at the vendor's wagon and eat our fill. Then Krishna wanders off down the street, greeting the shopkeepers as they open their shutters and I go over to the well to gossip and doze.

It is not long, though, before there is shouting and I hear Krishna's name called. He is over at the flower-stall harassing the seller's daughter. He is pulling at her and prancing around and chiding her. "How can you live without me?" he asks.

The girl is weeping. She is hardly younger than he is.

I catch up a stick and go after the boy. He runs for the hut on the temple wall and, when I get there, he is in his corner sulking. "Stop pouting," I say to him. "You are just like a girl." I pretend to be angry. "That's what happens when you play with girls; you become just like them."

But he knows me, and knows very well I can't be angry with him. He has already forgotten the incident and invites me to a game of marbles. We play, whiling away the day, and showing off our expertise at this shot and that shot. He is good but I am lucky. We come out square.

In the moonlight

It is very hot and I am very old. The night air is still as I lie on my skin trying to sleep. Something keeps me alert, but I can't discover what it is. Probably the moon, which is full and weeping its precious light through the space between notion and concept. I look over at the boy stretched on his mat. He is awake too, and is playing cat's cradle with the silver threads of light. It is understandable he can't sleep as he is off to the wedding in Broach early in the morning.

Sometime after three he gets up and starts the tea-fire. He watches me a long time to see if I am asleep. Thinking that I am, he drinks the cream off the top of the milk, pouring what is left into the brew and boils it up.

In a few minutes he calls me, handing me my tea in the blackened coconut-shell I use. He has a real china cup that he is very proud of. Once I asked him if he thought he was a gentleman, and he answered that that is what he was, even a lord.

Not Enough Milk

Now he complains that there is not enough milk in the tea and that the cow must be going dry. There is a thin white line on his upper lip. I reach over and wipe it off with my finger. "So," I say, "the cow is going dry. And how can it be otherwise with you here?"

Krishna's face lights with a smile. He washes the tea things, then throws his few belonging into a bag. He is ready to go. He is not coming to bathe with me this morning, arguing that he will only get dirty again on the bus. The boy is nervous and wants to be away. I tell him to calm down, there is still time, and if he waits a minute I will go out to the road with him on my way to the river.

I am ready. The boy kneels and takes my blessing. I ask him, "What do you want?"

"A wife," he says, catching my feet and refusing to let go. "Babaji! Babaji! I want a wife!"

"Wait, wait!" I say, laughing. "There is time enough for that."

"No, no!" he replies, dancing around me. "There is no time at all."

We leave the hut. He hugs me and is gone. I watch. It is still early, the sky clear as amethyst. Krishna stops for a moment under the road lamp and waves his hand. His cry, like breaking glass, falls on me through the night. "Go, go!" he shouts. "Babaji, you can go now!"

And he is gone, running. I turn to the river and her voice, sweet as the water drunk long ago in Turkey, softly calls, "Come," she says. "Come, come, it is your time."

I start down the path to the river, her dark waters bright and oiled and shining, invite me to enter.

□ □ □

Life is not so complex if we do not persist in making it so. We need faith; we need to be brave; to keep the corners of the mouth turned up and not down. And after all it is only a step at a time.

—Ralph Waldo Trine

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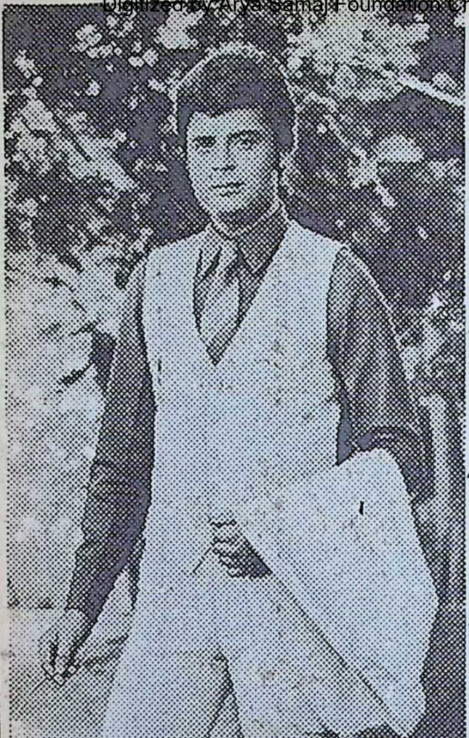

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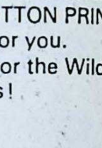

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Shri C. Subramaniam, former Union Minister of Finance and presently Chairman of Bhavan's Madras Kendra, has also held the important portfolios of agriculture and planning in recent years. These excerpts are from his Indira Gandhi Endowment Lectures, University of Madras, delivered in March 1982.

POLICY CHALLENGES IN AGRICULTURE-II

C. SUBRAMANIAM

THE combined weight of landlessness, lack of productive employment, low wages, side by side with an unrelenting growth in population, have served to push a large mass of rural households below the poverty line. In terms of absolute numbers, we should now reckon the total number of rural poor at around 300 million. The bulk of the Indian poor (estimated at around 350 million) are thus the poor of the areas.

Given the acute poverty characterizing the agricultural labour households, the level of wages earned by them is of particular importance. The mid-seventies saw a spate of legislation in different states notifying minimum wages payable for agricultural labour. The rates vary from Rs. 3 to Rs. 9 per day depending on the nature of the work and availability of non-monetary benefits (such as supply of meals). Surveys show that the legal provisions are easily evaded.

The other factor in explaining the skewed pattern of income and persistent and pervasive poverty is the pattern of employment. For over half a century the share of agriculture in the work force has remained constant at around 73%. Non-agricultural occupations have not grown fast enough to absorb the large and growing population. The question as to how intensively and productively labour is employed in the agricultural sector assumes importance in this context. There are important variations from crop to crop and from one geographical area to another.

Labour use

A recent study showed that, on an average for 20 rice-growing districts in the country, the extent of human labour application for different occupations such as preparation, sowing, manuring, irrigation, inter-culture, harvesting and threshing, was 112 person days per hectare. This is among the lowest in Asia. In Japan, despite a long-term decline in the extent of labour use, labour application averages 140- person days per hectare for rice. Yet per hectare and per labour unit productivity rates these are much higher than in India.

Apart from direct crop production, other avenues for labour are in post-harvest services (e.g. storage, processing), capital construction in land and buildings, farm-subsidiary industries (e.g. silk, forestry), and off-farm activities (e.g. livestock). It is these latter that have gained in importance in opening up employment opportunities and generating additional incomes, relative to direct cultivation operations, in countries such as Japan. China, with a different institutional framework, has succeeded in minimising unemployment, though not under-employment, through a massive use of labour for routine agricultural occupation as well as for capital-building activities in rural areas. The implications of these examples for policy on rural employment in India will be picked up in later sections.

The country's development plans are generally based on a set of objectives in a five-year perspective. The Planning Commission looks beyond the five-year horizon and examines objectives and policies on a longer perspective for the economy as a whole, as well as for individual sectors. The Sixth Plan was cast in a perspective covering a period of 15 years from 1980-81 to 1994-95. The agriculture sector has been fortunate to have received the expert attention of a specialised commission that came out with its recommendations only a few years back.

In setting long term objectives of agricultural development, one has to balance the desirable with the feasible. For the agricultural sector, there are special hazards in making projections of production, yield, etc., on a 20-year time-frame, given the uncertainties involved. One objective of policy should itself be to reduce the severity of these uncertainty-causing factors and to provide a more assured base of production, employment and income to all those who depend on this sector for their livelihood.

Self-sufficiency

For my present purpose, the important questions to raise have to do not so much with what production levels particular crops should reach, but with what the more basic goals should be from which the more specific production and the targets can be derived. At a generalised level, I would like to set the objectives of policy for this sector by the turn of the century in the following terms:

(a) the country should be self-sufficient on a steady and assured basis in meeting its requirements of agricultural products, particularly foodgrains, oilseeds, and fibres;

(b) the employment intensity in agriculture and associated occupations should so increased that those who cannot find employment in other sectors can depend on this sector and depend on such employment for the income needed to meet minimum living standards;

(c) the differentials in productivity and income among regions and classes of people should be narrowed to the minimum; and

(d) the contribution to earnings from exports of traditional crops like tea, coffee, spices, cotton, of coarse grains as animal feed, as also fruits and vegetables should maintain an upward trend, with emphasis on export in increasingly processed and finished form.

The basic thrust and justification for the objectives are clear enough. My discussions with scientists lead me to believe that their technical feasibility is beyond doubt. It is a technical exercise to work out the matrix of inputs and outputs and the scheduling of various activities. At this point what is essential is for us to commit ourselves to a set of clear-cut goals that are nationally desirable and technically feasible.

Goal for A.D. 2000

Simply stated, what I am proposing here is that we set our sights clearly from now on in ensuring that at least by 2000 A.D. all the people of this country will have enough food and fibre for their basic needs.

The self-sufficiency principle in such a context should be understood not in terms merely of meeting the needs of those with the private means to pay. Rather it should mean having enough supplies to enable even those lacking adequate incomes to have at least minimum levels of consumption, through a combination of assets, income and food transfers. This is a national responsibility that cannot be shirked.

I wish now to touch upon some of the major problems and constraints that are likely to be encountered if the objectives are to be met.

Physical Constraints

The average operational holding in the country was 2.66 hectares in 1961. At the last count (1976-77), it had come down to 2 hectares. This size may appear rather small, but it is not in fact too low in comparison with the size of farms in such countries as Japan (1.18), Egypt (1.89), Taiwan (1.27) or the Republic of Korea (0.85). Crop productivity levels per hectare in these countries do not seem to have been unduly affected by the limited size of the average holding.

An important fact to keep in mind however in the Indian context is that the holdings are not usually in compact blocks of land. Each holding is split on an average into 5 or 6 scattered parcels. The effective size of an operating farm unit is thus reduced to 0.3 to 0.4 hectare each. If traditional processes of subdivision and fragmentation are allowed to go on unchecked, we will probably enter the next century with an operating farm-unit of 0.2 to 0.3 hectare each, where the individual farmer will have difficulty in turning the bullock and the plough around for carrying out routine operations. The process would also have resulted in more and more land being lost in ridges and boundaries.

The package of practices that go with improved technology call for action which would prove extremely difficult, if not impossible, for individual farmers operating such tiny units independently. Sheer physical bottlenecks in attending to soil conservation, water management, weed and pest control, timely movement of inputs to the field and output from the field would all become increasingly severe. This would be one of the major constraints confronting the farming community by the turn of the century if we continued with the present policy of permitting unbridled subdivision and neglecting consolidation of land holdings.

Soil Conservation

Connected to this problem of consolidation is the larger one of land shaping and soil conservation. Pressures of the growing population of people and animals are now threatening basic life-support systems like soil, flora and fauna. Soil erosion in many parts of the country has already reached alarming proportions. The damage, however, will extend beyond lowering soil fertility directly, and affect our capacity to store water for power generation and irrigation. There is already enough evidence of sedimentation as a result of blatant misuse of forest resources seriously endangering the economic life of reservoirs and hydroelectric facilities and irrigation systems. Corrective action has to be initiated now if the position is not to become intolerable by the turn of the century.

Our record of performance in so far as augmenting irrigation capacity is concerned has been encouraging. But the return, in terms of actual use reflected in productivity gains and of finance from the large investments made in this sector during successive Five-Year Plans by the Central and State Governments, has been disappointing. The present coverage by irrigation of 56 m. hectares accounts for about 50% of the ultimately utilisable water potential in the country. The expectation is that the irrigated area can be increased to 97.3m. hectares by 1994-95. On this basis a little over 50% of the gross cropped area is likely to be irrigated by the turn of the century, as compared with 30% at present. The investment that would be needed to achieve even this modest target would be colossal. But assuming that the needed resources can be found, it should be noted that the large increases in the output of cereals, pulses, fibres and oilseeds that the country would require by the turn of the century, will need to come out of a production base where one in every two farms will have no irrigation water.

High yielding varieties

Over 40 m. hectares have been brought under high-yielding varieties of rice, wheat, maize, jowar and bajra, accounting for about 40% of the area under these crops presently. The high-yielding seeds technology has come to stay. Among the main challenges for the future I would like to highlight the following. First, the varieties already introduced are not yielding anywhere near the level expected of them. Moreover their vulnerability to pests and diseases seems to be leading to a situation where farmers in some areas are losing their earlier enthusiasm to use the improved seeds. Pre-testing procedures and extension techniques will need to be tightened up if serious loss of confidence on the part of the general body of farmers is to be averted.

Secondly, and connected to the earlier point, is the need to produce differentiated varieties to suit different agro-climatic conditions of this vast country through a network of local R & D stations. Thirdly, problems relating to quality control and timely supply of approved seeds require urgent attention. Existing arrangements for multiplication, testing and distribution are highly unsatisfactory. This chain of generation, adaptation, multiplication, verification and distribution of seeds will pose major challenges if it is to be ensured that by the turn of the century, farmers will have easy and timely access to locally suitable and properly tested seed varieties for the major crops grown by them.

Our usage of fertilisers in terms of nutrients stands at 27.6 kg/ha as against 40.1 kg/ha in China and 428.2 kg/ha in Japan (figures for 1979-80). A more intensive use of fertilisers is both necessary and inevitable to achieve higher crop production. Price policy of both fertilisers and agricultural products has to keep in mind the objective. Production of oil gas based fertilisers has a heavy foreign exchange cost and unless domestic oil/gas supplies improve dramatically in the next twenty years, reliance will have to be placed increasingly on coal-based fertilisers. Technology is still a constraint in the production of fertilisers using coal as a raw material. Resources should be assigned to the development of better and more feasible technological ways of converting coal to fertilisers.

There is substantial scope for increasing organic manures in India, especially when we consider the practices in other neighbouring countries. Important among new types of organic resources are rhizobial culture, blue green algae and azetobactor. Special emphasis must be laid by the extension agencies on composting, supplementary use of farm yard manures and utilisation of crop residues.

New types of energy

Agriculture is both an energy-using and an energy-producing sector. The draught animals that supply most of the energy used in traditional agriculture are dependent almost entirely on crop residues for their food. The sector directly accounted for hardly 10% of the total commercial energy used in India in 1975. The percentage will be higher if indirect energy requirements to produce and transport various inputs are taken into account. The pattern of energy use in agriculture is changing with the introduction of new technologies and dependence on commercially supplied energy is on the increase. Energy policy for the country as a whole should aim at maximum exploitation of indigenously available and renewable forms of energy. It is in this context that programmes for raising quick-growing fuel plantations and provision of facilities and incentives for use of bio-mass sources of energy assume special significance.

Let me now turn to a consideration of some of the major organizational challenges.

Research and Development

If we can be proud of one solid achievement in the agricultural scene, it is, in my view, the establshment of a network of research and training institutions, spread over the length and breadth of the country. A whole range of new tasks lies ahead of them. Among the more important tasks are developing strains that can enhance productivity of labour, land and water particularly in the arid and semi-arid zones, evolving varieties which can help to tap the production potential of flood-free seasons in flood-prone areas, and more generally conserving genetic diversity in crop population.

There have been some attempts at soil and water surveys, but they have tended to be half-hearted and incomplete. In most places farmers choose crops to plant without access to basic information on the soil properties and embark on minor irrigation projects with but hazy notions of the ground water potential. Crop planning of any kind will not be possible either for the farmer or for the state without a better data base. Lack of elementary land records is one reason for tardy land reforms in some states.

Credit supply from institutional sources for agricultural operations has made impressive strides in the last three decades. Cooperatives now lend around Rs. 1,700 crores and commercial banks another Rs. 700 crores a year to farm-connected activities. This marks a big change from the early 1950s when lending by co-operatives was barely Rs. 25 crores a year and commercial banks as a rule turned their backs on farmers. The nationalization of commercial banks has had a significant impact on the situation. The more recently established regional rural banks can also be turned into an effective instrument for a quantitative and a qualitative improvement in agricultural credit.

Co-op. credit

Looking ahead, two major problems for the credit structure can be identified. One has to do with discipline, the other with equity. The manner in which borrowers of credit have, of late, been failing to repay their loans, and have been encouraged in this by short-sighted leaders, is a matter for deep concern. In the process, a growing number of co-operative credit societies has been losing operational viability. Farmers should be made to realize that persistent failure to repay is not only anti-social in some abstract sense, but more immediately and personally self-defeating.

The other aspect relates to service to small and marginal farmers as also landless workers. Despite all the exhortations, the commercial banks seem unable to reach out adequately to the weaker sections unless backed continually by concessions and guarantees from the Government. The better-off in the villages and the influential in the towns seem to corner the bulk of the resources whether it is for crop production, processing, poultry or dairying. Both these aspects of sustained self-reliance for credit institutions and ability to serve the weaker sections will need special attention.

Storage and distribution

The Agricultural Price Commission, the Food Corporation of India and the Warehousing Corporation, along with the expanded consumer co-operatives, constitute the building blocks for erecting a viable structure that will buy food-grains at guaranteed prices, store and process them properly and distribute them at reasonable prices to needy consumers whether in urban or rural areas. Where we stand now in this regard is impressive compared with the situation when the first major drought after independence hit the country in the mid-sixties. But it is thoroughly inadequate to meet even present, leave alone future, needs. More specifically questions relating to making the guaranteed prices real to small farmers, coverage of dry crops in the price guarantee scheme, demonstrating practical ways of improved storage, processing and storage for various crops, better coverage of the vulnerable classes in the rural areas in the fair price shops scheme, a stricter control on quality and price at the retail outlets all call for urgent attention.

The need for providing insurance against sudden fluctuations in incomes for agricultural producers has been stressed on more than one occasion. However, little concrete progress has been made as yet. The absence of any kind of a cushioning mechanism acts as a damper on the motivation of farmers to get the best out of the land and water resources at their disposal. Nor can the needed discipline in credit repayment be achieved without an insurance mechanism. This is particularly the case with farmers with limited means in dry areas.

Problems connected with cattle insurance are no less important. Distribution of cattle is less skewed than distribution of land and cattle insurance thus deserves priority from an equity point of view. The procedures under the present scheme of insurance appear to be cumbersome and their simplification for the greater convenience of cattle owners, particularly the small owners, should receive urgent attention.

Agrarian Reforms

The achievement of objectives regarding opening up maximum employment potential, of minimising poverty and motivating farmers to maximise production will not be possible in an atmosphere of pervasive and steep inequalities in ownership of assets and control over resources, absentee farming and payment of wages below the subsistence level to agricultural labourers. The earlier arguments in favour of getting on with increased production before tinkering with the traditional institutional framework will no longer hold water. Agrarian reform should not be confined to enforcement of some ceilings and redistribution of some surpluses, but, where the circumstances so dictate, nominal vesting of the cultivable lands in the community and their reallocation to the farming community in the interest of better equity and more scientific management.

Given the growing scarcity of arable land and of irrigation water, it is remarkable what casual attitudes we bring to bear in our treatment of these two assets. Research institutions tell us how soil can be conserved better, water managed more productively or drainage improved. But in tiny parcels of land with complicated leasing arrangements, there is little possibility and less incentive to undertake needed improvements. A thorough-going agrarian reform with the objective of promoting equity and ecology is a must and should be regarded as an essential prerequisite to all other activities.

Group action

Even after a most successful consolidation programme has been put through, the average size of the holding will remain too small to permit farmers acting on an individual basis to manage their resources scientifically or adopt sound cultivation practices. The average holding after the best of reforms is hardly likely to be the optimum size in which the individual farmer can attempt soil or water conservation, or tackle pest attacks on crops or operate economically a tube well or a tractor. Some form of co-operative endeavour will be necessary. We should not fight shy of learning from previous experience and devising new strategies. A few suggestions would be in order in this context.

First, the inequitous social and economic framework is hardly conducive to the success of the co-operative experiment. In such a framework, there are vested interests working to prevent growth of countervailing influences. Hence changing that institutional framework should make it easier for genuine co-operative elements to take root and flourish.

Secondly, appeals for co-operation need to be based on enlightened self-interest of the potential participants if they are to evoke a favourable response. Numerous opportunities for such co-operative action by compact groups of farmers in their mutual interest can be envisaged in soil conservation, water management, creating irrigation facilities, use of productivity-enhancing equipments, raising nurseries, in weed and pest control, in storage and marketing, in provision of mutual guarantees for credit, to mention but a few. The size of the group and its methods of operation will vary depending on the immediate purpose in view. Hence this type of activity cannot put in a strait-jacket of a rigid programme whose parameters are determined and prescribed from above. A great deal of flexibility and local initiative will be called for if this approach is to succeed.

The same principle of group action can be resorted to for enabling the weaker sections of society to organise themselves and protect their interest through strengthening their bargaining position **vis-a-vis** the more powerful and entrenched interests. From the purely social aspects of village life, for, say, the harijans (such as access to common facilities for drinking water, education, health services, etc.) to more economic phenomena (such as tenancy terms or wage-rates) group action can be a salutary instrument at the hands of the weak in their dealings with the powerful. There are enough examples in the country and elsewhere to show how such an approach can be facilitated in the cause of equity.

Local initiative

A major casualty in the Indian political development of the last decade has been the steady erosion of democratic and responsive local organizations. This is as true of political parties as of civic, social and economic organizations. If this process continues, a whole generation will have come up which has been denied an opportunity to learn to conduct its affairs through the elective mechanism, guided by the principles of responsiveness and accountability. This will be poor training ground indeed for evolving the kind of equitable and self-reliant growth that has been envisaged.

I wish now to suggest certain concrete lines of action that follow logically from the earlier discussion of objectives and constraints. The more important issues have been singled out and regrouped and are presented below in terms of the needed future thrust. While the bulk of the suggestions are addressed to the government, the initiatives that are called for will need a much broader base, particularly of voluntary agencies, local organizations and the farming community at large. In my view this will be a crucial departure from our approach to agricultural development of the last two decades.

Involve the farmer

In the mid-sixties, producing additional food to stave off hunger was the over-riding priority. The high-yielding varieties programme, based on the research institutes coming up with improved seeds and government supplying inputs and offering price support helped to meet the immediate goals. The focus was on geographical areas and farming classes that had a ready production potential. But such selectivity will no longer be justified. Also while research, inputs and price support will continue to be important cornerstones of future policy, this combination will no longer be adequate. The farmers everywhere have to be involved, induced and enabled to make the best use of the available resources through co-operative action.

A special programme for consolidation of holdings, soil conservation and water management should be added to the existing ones relating to enforcement of ceilings and distribution of surplus and legislation undertaken to implement a comprehensive programme on the basis of technical criteria and of broad consensus in the villages. Every attempt should be made to have the programme put through within the next 10-15 years. A special fund should be set up by the Government of India to defray the cost of operation and to pay compensation where justified. The fund should be replenished through levy of betterment charges based on the benefit derived by farmers from activities under the programme.

Survey of resources

The Government of India in co-operation with state governments should immediately launch a survey of land and water resources and complete it within 10 years. National and state level organisations should be identified or set up to have the work completed and to prepare village and watershed level maps which can serve as the basis for resource use and crop planning. The entire cost should be met and the technical expertise and equipment which are made available by the Government of India. It is expected that even as the survey work proceeds, the resulting information will be of use in the consolidation and conservation programme.

It is expected the work relating to consolidation of holdings, land re-shaping and soil conservation, scientific water management, plus off-farm activities in poultry, fisheries, dairying and building capital assets, when planned and executed systematically, will open up enormous new employment potential. The principle of guaranteed employment in rural areas should be accepted. The food for work approach can be expanded manyfold under this system. The new principle that I advocate is that government should undertake, before the turn of the century, to supply food **free** through fair price shops to all those for whom the authorities and the local community are unable to find wage employment in any of the above activities.

The plan to bring the benefits of irrigation to an additional 3 m. hectares per year during the last 3 years of the Sixth Plan and at the same time to give priority to getting the optimum benefit from the area already provided with irrigation facilities is most welcome. Equally commendable is the proposal to assist farmers to undertake effective methods of conserving and utilising water on a co-operative basis and to foster institutional devices such as 'Pani Panchayat' for stimulating co-operative endeavour on the part of each watershed community. Proper water resource mapping and planning would imply regulations on how farmers would use this valuable assets, both surface water and underground water. The present practice of enforcing standards of water exploitation only on farmers seeking loans from public financing institutions, while leaving the more affluent farmers free of any such restrictions, is neither scientific nor equitable. This should change and water management should be guided by the long term requirements of the community as such.

Flood content

Even while action is taken to rationalise water use at the local community level, the larger issues at the national level to achieve better flood and irrigation control and ensure a more balanced use of water among different states through a river link programme should not be lost sight of. This has been talked about for long. Poet Subramania Bharathi sang about this more than sixty years back. But concrete action to translate this dream into reality has been painfully slow. Survey and investigation work on the National water grid are said to be in progress but do not seem to be receiving enough priority. The Ganga-Cauvery link, the Brahmaputra-Ganga link, the canal to Rajasthan from the Narmada, are particularly important. The reported decision at the recent meeting of the National Development Council to set up a National Water Resources Council is timely. The Government should commit itself to a deadline of 1990 for completing the basic investigations and of 2010 AD for completing all major works. Pending inter-state river waters disputes should be settled with a sense of urgency, preferably by 1990.

On research and development, a major programme to decentralise not only adaptive, testing and demonstration work, but also in setting of research priorities and formulation of development schemes is essential. If interaction is improved, the question as to why a majority of farmers reap much lower yields than what research scientists claim are possible will cease to be a mystery. The research stations will then be forced to grapple with the variety of physical and institutional problems that afflict small farmers and will then be in a better position to come up with possible solutions.

A limited crop insurance programme to cover input costs should be devised at once. It should offer to make good the deficit in the event of the return being insufficient to repay even the cash outlay on inputs by farmers for no fault of their own. Such a programme will be less costly and easier to administer than a comprehensively designed scheme to cover total value of output. A modest programme on these lines can be run on a trial basis for important crops in a number of states for a period of 5 years. The results should be evaluated and, based on the evaluation, a modified programme introduced all over the country by 1990.

Fair Price Shops

In regard to public distribution of foodgrains and other essentials, a major lacuna is in reaching vulnerable groups in rural areas. The new 20-Point Programme recognises this weakness and proposes to increase the number of fair price shops by 50,000 within a short time. A novel feature is the programme for mobile fair price shops in select areas. Better legal protection to consumers in the matter of quality, price and quantity is also envisaged. These are all very desirable measures. As a further objective, I would like to suggest that a retail outlet within easy reach of intended beneficiaries on a national scale be ensured at least by the year 1990. The entire distribution system should be put on a firm basis and its operations professionalized.

By all projections, agriculture will continue to retain by 2000 AD its pre-eminent position in the national economy as producer of income and as provider of employment. In regard to fibre also, the estimates are that cotton will meet over 70% of the country's yarn requirements by 1984-85. Its primacy is not likely to be seriously challenged by other fibres by the turn of the century. In regard to fuel, agriculture presently absorbs but a small proportion of commercially supplied energy from outside. Through a programme propagating the mobilization and use of bio-mass energy (along with solar energy) the dependence of the rural sector on outside sources can be minimised and a sizeable contribution to the energy needs of the urban sector made possible. Fuel plantation programmes assume a special importance in this context. The emphasis on social forestry and tree planting in the new 20-Point Programme should be sustained and developed in the coming decades into an ambitious drive for self-sufficiency in energy for the country as a whole.

Population growth

In focussing directly on problems of development of one particular sector, equally important problems in connected sectors tend to be pushed to the background. There are a number of areas in which the policy objectives and programme mix in the economy in general will affect, and be affected by, the approach to and the performance of the agricultural sector. Policies on population growth, education, industrialisation, pricing of inputs and outputs, imports and exports and environmental safeguards are among the more obvious examples. Policies and programmes in these sectors should subserve the over-all goals that have been suggested in the immediate context of the agricultural sector, but which indeed have a more general relevance and applicability.

Thus **prima facie** I see no irreconcilable divergence of conflict between what has been suggested above for the agricultural sector and a similar package that might be derived in the context of other sectors. Should a trade-off arise in particular aspects, however, the interests of the 75% of the people of India who live in the villages will, I hope, prevail. But my aim here is not to canvass the finer points. Rather, it is to attempt a clear enunciation of objectives, a careful dentification of the likely constraints and to derive the broad lines of action to solve these problems on a 20-year time frame, and to gain on this basis an abiding national commitment to reach the objectives undeterred by the difficulties.

I have concentrated on government policy and programmes in relation to agriculture. In any developing economy, state intervention has a large and crucial role to play. However, it will be a serious mistake to believe that in a country as large and diverse as India, with its 80 million farms, 600,000 villages and its rural population of 550 million people, the Government alone can make a difference. In the final analysis, internal forces for a deep-seated structural transformation of our agrarian economy have to get released. Unless such forces that combine enterprise and equity assert themselves, with full strength and on their own, the several tasks that I have outlined will not get accomplished. Essentially, the role of the state can only be to catalyse and promote people's participation in their own development. This is a complex role and one that needs a long-term political commitment. We can only hope that India which has overcome many challenges in the past will not be unequal to the fundamental task of ensuring that one and all of its people are satisfied in their basic needs for food, fibre and fuel.

(Concluded)

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TOWARDS A GREATER INDIA—6

Economics of Divine Socialism

R. B. LAL

DESPITE what some philosophers say against money, it is a power of God and a necessity of man. Like one's hands, eyes and brain it can be used for either good or bad purposes but it cannot be dispensed with. It is required to sustain life and to perform even religious and charitable works. The whole art of living consists in using wealth and other resources for noble ends.

Earn with a Hundred Hands

Money or wealth is one of the four major objectives of life, according to our scriptures. It is a mistake to believe that indigence is a sign of holiness or a passport to heaven. In the **Gita**, Sri Krishna identified himself with the God and Goddess of Wealth (X-33, 34) and clearly exhorted Arjuna: "Arise! Win glory! Enjoy the wealth-filled realm" (XI-33).

The Vedas contain numerous directions for acquiring wealth and glory. 'May we not be weak or poor for a hundred years.' 'May I be glorious among men and foremost among the rich!' 'May we be master of prosperity!' Earn wealth with a hundred hands.' 'Acquire riches by your own efforts'.

The Vedas' injunction to earn with a hundred hands is matched with another: 'Give with a thousand hands'. 'Wealth is never diminished by charity'. The philanthropic never become poor or miserable; rather they attain 'immortality'.

Many are unable to earn a

living, for example, children, the aged and crippled. Therefore those who are capable of earning should earn enough so as to meet collectively the full needs of the whole society. As every one takes from society, any one who gives nothing to society is a thief (III-12). He who contributes nothing to the well being of society lives in vain (III-16); and he who makes no sacrifice for others cannot be happy here or hereafter (IV-31).

The truth is that money is only a form of God; it is gained only by the power and grace of God; and it belongs only to God manifested as society. Therefore it should be utilized for the God of ALL. It is not the property but only a trust of the individual earner.

Begging or Working?

There is a popular notion that begging is a mark of holiness and it is far better to beg from God than to earn one's livelihood by the sweat of one's brow. In this way begging has become the noblest of professions. Instead of earning a living by hard work the devotee begs from God, the poor from the rich, the beggar from the passers-by and the entire country from other nations.

Human beings do not like beggars. Is God fond of them? Listen to the Vedas. 'An actionless man is a thief'. 'By action you can make your fortune'. 'I have labour in my right hand and victory in the left'. 'O Agni! may we obtain all things worth having by our deeds of might'.

The **Gita** owes its origin to the fact that Arjuna wanted to quit the battlefield and if necessary lead a beggar's life. Sri Krishna, however, persuaded him to arise and take up his duty.

"Begging," said Swami Vivekananda, "is not the language of love. To worship even God for the sake of salvation or any other reward is equally degenerate." In his book on Karma Yoga he laid great stress on this teaching of **Mahanirvana Tantra**. 'A householder who does not struggle to get wealth is immoral. If he gets riches hundreds of others will thereby be benefited. It is a worship for him to acquire and spend wealth nobly. For the householder who strives to become rich by good means and for good purposes is doing practically the same thing for the attainment of salvation as the anchorite does when he is praying in his cell.'

It may be thought that paid labour being selfish is devoid of spiritual merit. But it is the plan of God that man must have money to maintain his life. Even Sadhus need money in some shape or form. As a matter of fact bread winning works are service or adoration of the God who abides in the worker as also in those who profit by his works. They are indispensable not only for Lokasangraha or world maintenance but also for worshipping God in his loftiest or universal form.

Charity and Ill-gotten Wealth

Only wealth acquired by honest means can help in spiritual advancement. It is sinful to get rich by dishonest means, by cheating others, by bribery or black marketing or by taking undue advantage of another's helplessness. 'The Vedas', says the **Mahabharata,** 'do not release from sin the deceitful and the wicked. On the contrary the Vedas leave him at the time of death, just as fledglings leave the nest when their wings are developed.'

According to the **Manusmriti:** "Of all kinds of purity the purity of the means of livelihood is most important. He alone is completely pure who has not grabbed another's wealth by unjust means. He who has cleaned himself with clay and water but whose riches are impure is really unclean."

Some people build temples, schools and hospitals in order to turn black money into white. In this way they do some good to the public and gain honour and fame for themselves. But God cannot be deceived by such ruses whose sole object is to sanctify and perpetuate bribery, corruption and black marketing. The **Mahabharata** has made this quite clear. 'Anyone who uses ill-gotten wealth to perform religious acts like Yajna etc. does not get any benefit out of them because his wealth is acquired by evil methods.'

Sooner or later Nature's axe falls heavily on those who oppress their fellow men for the sake of personal gain. Our scriptures have emphasised repeatedly that riches acquired by hurting others can never bring peace or happiness. 'Acquire wealth by pure means, paying due regard to truth, justice and the interests of others, and use the wealth for public good.' 'Give up evil ways of gaining riches. Only that wealth stays with a man and does him permanent good which has been acquired by hard labour, perseverance, noble intentions and public service. No one can thrive on ill-gotten wealth.'

Fallacies and Contradictions

Appalling poverty, chronic shortages and spiralling prices — these are the spectres which haunt our economy. The remedies applied so far have obviously proved ineffective and cannot be expected to yield any better results in future.

Our economic policies have been dominated by the belief that increase in money supply results in inflation or an upsurge in prices. Actually this is true only where people are prosperous and essential goods and services are plentiful. But in India, where there is a chronic shortage of the bare necessities of life and more than half the population lives below the poverty line, the obvious and most potent cause of inflation is scarcity of essential goods aggravated by such important factors as corruption, donations to political parties, strikes and go-slow movements, heavy taxation and high cost of land and buildings in big cities.

Strikes, demonstrations and gheraos which are regular features of our industry, are major causes of shortages and high prices. In our present state of economy they are a crime against the nation. Following the Japanese system of wearing a badge to mark their silent protest, the workers should observe a self-denying ordinance to eschew all acts which would dislocate or disturb work. At the same time management should be prompt in attending to grievances. Both workers and management should subordinate their interests to those of the country and should settle all disputes by discussions, negotiation and other peaceful means.

Inflation undoubtedly hits the poor and the lower classes very hard. It also slows down the pace of agricultural and industrial development, for the higher the prices the less the amounts of inputs, materials, land or machinery that can be bought for any given outlay.

The fear that inflation is due to the money in circulation has clouded all our thinking. It has made our developmental effort half-hearted and meagre; it has also led to a total neglect of the real causes of inflation. The result is that instead of combating shortages and corruption, our policies have only legalized and perpetuated them. We are waiting for the triple miracle of removing poverty without giving more money to the poor and unemployed; of checking prices while shortages persist; and of strengthening the economy without larger investments.

We feel sure that deficit financing or printing more currency notes will endanger our economy while gifts or loans from abroad will not; that inflation is caused by the few extra rupees put into the hands of the poor and the unemployed as wages for extra work and not by the crores of rupees grabbled by black marketeers, profiteers, crooks and swindlers, nor by the money flowing like water in political rallies and gatherings and during and after elections, nor even by widespread corruption, political or otherwise.

We have been reluctant to invest more in industry and agriculture for fear of causing inflation. We have also restricted production and maintained scarcity conditions wittingly or unwittingly by a tight system of controls, permits, licences and restrictions of various kinds which have acted as a strong deterrent for small entrepreneurs, eliminated all competition, internal as well as external, and placed the entire economy of our country in the hands of a few monopolists and their friends in seats of power.

Faster Development Essential

Is it possible to give some money to the poor and unemployed and invest more in agriculture and industry without inviting serious inflation? Yes, there is a way which deserves consideration and trial. Go in for a vast and rapid expansion of agriculture, industry, railways telecommunications, education, health etc., so that on one hand millions of additional jobs are created and on the other all essential goods and services become available in abundance. Increased employment will give relief to the unemployed and enhance their purchasing power while plentiful supplies will hold the price line.

Admittedly both production and employment have gone up after Independence. But the development has been slow and insufficient, specially in relation to the growing population, with the result that the gap between supply and requirement has been widening instead of narrowing. It is high time plans are made and steps are taken to wipe out all shortages within the next ten years by raising the production of essential goods, and services to provide not only for the anticipated requirements but also a reasonable surplus at the end of the period. Only by aiming at a surplus can we hope to catch up with the actual needs.

It should be noted that when this scheme is launched its first results would be disappointing; for the money supply would increase without a corresponding increase in the availability of goods. The inflationary trends will be arrested only later when production actually overtakes the demand.

Temples or Factories?

Our philanthropists create charitable trusts to build magnificent temples, churches, hospitals and Dharmashalas. Why cannot they similarly set up industries to be run on strictly business lines but solely for the benefit of the workers and the consumers and without any profit accruing to themselves, their families or friends? It is good to feed the poor, it is far better to provide them with employment so that they can feed themselves.

Many years ago Subramania Bharati, the patriot-poet of South India, foresaw this great need of our country and urged the building of factories rather than temples. Government and religious leaders can use their good offices to promote the establishment of a few such industries in the countryside as pilot projects. This new experiment of turning the overflowing energies of Dharma to the material needs of the suffering masses may well mark the beginning of an economic and even religious revolution in our country.

Posterity will certainly question the wisdom of erecting showy and magnificent buildings – whether temples, churches, offices, institutes, shops or houses at a time when large numbers of people are grovelling in poverty and squalor and it is well known that costly structures are mostly financed with black money acquired by fleecing the masses.

Western Models

Developed countries have reached their present state of industrialization only after long years of growth. Moreover they have no serious problem of unemployment, poverty, capital formation, foreign exchange or import of machinery or technology. With their help developing countries can shorten their period of preparation but cannot avoid it altogether. Moreover, the sophisticated techniques of developed countries cannot be adopted wholesale in our country where labour is cheap and plentiful, where unemployment is a serious problem, where capital is scarce and investment is believed to breed inflation. It is obviously necessary for us to go in for small factories and labour intensive techniques which require less capital but more manpower, even if this policy means initially a slight increase in the costs of production.

It is also necessary to emphasise that where half the population is living below the poverty line blind imitation of western styles and western standards of living is likely to prove ruinous. For example, take sky-scrapers in big cities. Whether they are used as offices, shops or residences, as banks or hotels, by Government or by private parties, their frightful costs and exorbitant rents must ultimately come out of the pockets of the poor in the form of prices, rents, fares, taxes and insurance premia etc. Islands of luxury in an ocean of penury belie our solicitude for the poor, our love of God as well as our grasp of economic principles. For many years to come there has to be a curb on grand edifices, large factories and dams as well as wasteful expenditure on births, deaths, marriages and other ceremonies.

Western thinkers have spoken of four factors of production — land, labour, capital and enterprise or organization. To them it was unthinkable that while goods were eagerly awaited by consumers costly buildings, machinery, capital and labour would stand idle because many workers come to work without any desire to work. In India we must recognise the will to work as a major factor of production. In today's atmosphere the manager, even if keen on production, is quite unable to enforce discipline or arouse the workers' enthusiasm for work. A massive effort is, therefore, necessary to teach people the basic virtues of hard work, devotion to duty as well as regard for the needs of the users or consumers.

Divine Socialism

Our scriptures have laid great stress on the 'haves' serving the 'have-nots' through such expressions as **Yajna, Paropakar, Lokasangraha,** non-attachment and **Karma Phala Tyaga.** The **Mahabharata** has put it in very simple words. 'May others too have the same comforts and conveniences which I seek for myself. Keeping this in mind, whatever is surplus to one's own requirements, should be distributed to the poor. The happiness obtained by giving happiness to others is true Dharma.' Similarly the **Bhagavata** says: "A man is entitled to only that amount which is required for his sustenance; any one appropriating more than that is a thief and deserves punishment."

Government, industry, trade and labour, in fact all should join hands to serve God in the form of society by increasing production of essential goods and services, by reducing costs of production, taxes and prices, generating additional employment and bringing all the necessities of life within the easy reach of everyone.

This is the Divine Socialism idealized in our scriptures. It requires prosperity for all and not for a handful at the cost of millions. Dharma which collects lakhs of rupees from the rich but does not care for the poor is a hoax. The banishment of poverty from the land is a matter of top priority. In this, as in other national problems, the lead should come from our religious leaders and teachers and the elite of society, who owe a natural responsibility for awakening and enlightening the public.

(To be continued)

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Importance of Mental Culture

I. G. PARASURAM

EVERY school boy knows what is meant by physical culture, which may take the form of drill, sports and other activities for the development of the body and physical health and stamina. Very few of those aware of the benefits of physical culture have the will to devote time regularly for exercise to keep the body in good trim. "Your health is your right, exercise it," reads an advertisement addressed to aged persons who have to be coaxed, although it should apply to all young and middle aged persons engaged in sedentary work.

Those who understand the value of mental culture are, however, fewer than those who value and practise physical culture. The disciplining and training of the mind is necessary for all, at all times, for the good of the individual and of society at large.

"A healthy mind in a healthy body," says an old proverb. Unfortunately this saying seems to give less importance to the mind than to the body. There are others who assert that all diseases originate in the mind. While one may not accept this extreme view, there is no doubt that mental health is much more important than physical health, and many more diseases originate from the mind than the average man knows. Both body and mind interact, but the mind is gifted with extra-ordinary powers and is the seat of all happiness or misery. A man can be physically ill but mentally happy.

In modern competitive society, man's energies are mostly frittered away in making a living and amassing material wealth, and

BIO-DATA

Born on May 27, 1912 in Kerala, Shri Parashuram is a sprightly person who belies his 70 years. After completing school education, and training in shorthand, typewriting and other commercial subjects, he came to Bombay in 1930 in search of employment at a time when India's freedom struggle was gaining momentum. Those were days when most commercial firms displayed 'no vacancy' boards to chase away job seekers while almost every flat had a 'to let' board hung on front. He in less than two years, joined "The Times of India," working under eminent journalists including the late Mr. Frank Moraes. In 1946 he joined the American Consulate General and was assigned to do economic and commercial reporting and allied jobs. Since his retirement in 1975, he has been doing honorary work for institutions concerned with educational and cultural activities and welfare of senior citizens. He is keenly interested in Yoga.

in the process he misses real happiness. While working hard at making a living is necessary, it is even more important that it is done with proper motivation and frame of mind. All negative emotions should be consciously prevented from entering the mind. If we succeed in doing so, we can both excel in our work and be happy, free from tension.

The negative emotions may be briefly listed as fear, worry, anger, hatred, jealousy, frustration, dejection, self-pity, pessimism and indolence. Irascible and depressing emotions generate injurious and poisonous chemical compounds in the body, while positive emotions of love or friendliness produce healthy chemical changes and stimulate the cells.

"For each bad emotion," says Prof. Gates, "there is a corresponding chemical change in the tissue of the body. Every good emotion makes a life-promoting change." In his book **Peace, Power and Plenty,** Orison Swett Marden writes: "It has been established by experiments that we pay for all our unfortunate vicious thinking in impaired cell life. Innumerable experiments have established the fact that all healthful, hopeful, joyous, encouraging, uplifting, optimistic, cheerful thoughts improve the cell life of the entire body. They are creative while the opposite thoughts are destructive of cell life . . . The greatest work a human being can do is to keep his entire cell life in the superbest condition."

Sudden violent emotions wea- en the heart and may cause ath or insanity. Many of the aths resulting from snakebites, r instance, are the result of ar. Chronic fear of a disease n lead to the disease.

Most people have, at some e or other, experienced adrse physical reactions resulting om negative thoughts and emons. If there are many ways of ining the body by smoking, inking, overeating and overdulgence in sensual pleasures, ere are equally many ways of ining our health through bad otional habits, which are selfflicted punishments.

It is necessary that in our hools and colleges, those conrned with physical education press firmly on their wards, in h individual's own self-inrest, the importance of conious emotional control, so that y will be able to grow up with althy mental habits, which will vitably lead to greater success life. Of course, the teachers o must remember the adage t example is better than prept.

Not long ago there was a ret in the **Times of India** about good work done by medical cial workers to cure cases in pitals where doctors had fail- The report mentioned cases diarrhoea, asthma and mental angement which were traced purely emotional causes.

Since prevention is better than cure, these medical social workers should organise lectures in educational institutions, factories and offices, giving a graphic account of their experiences in hospitals.

Cleanliness is next to Godliness, it is said. Here again the stress should be on mental cleanliness. In fact, our sages have described God as pure consciousness. Those who take proper care of their emotions will advance spiritually, whether they believe in God or not, far more than the religious zealots who in the name of God and their religion commit crimes and hate fellow human beings.

Of all systems concerned with man's health, it is noteworthy that yoga places most emphasis on mental purity, and harmony between body, mind and spirit. Yoga makes man an integrated person. Unfortunately, while yoga is being popularised by many learned individuals, the average man is led to think that all one has to do is to learn some **asanas** or poses, without being aware of yama and **niyama,** disciplining of the senses and mind, which is more important.

Anyone who, when he gets up in the morning, resolves not to let any negative or injurious thoughts to enter the mind, allowing the spontaneous flow of healthy thoughts, and before going to bed does some self-introspection to ascertain how far he succeeded, will find that his personality soon changes for the good and life becomes more enjoyable, meaningful and purposeful.

The physician recommends that persons in middle age should periodically have complete physical examination to detect insidious ailments in time. Manly Palmer Hall, who defines sickness as an invitation to self-improvement, urges an annual inventory of our mental and emotional debilities. "If we do not give any negative habit more than one year in which to develop, we can break it with comparatively little effort," he says.

Unfortunately, we hope to survive the impact of all the dispositional tendencies which we despise in others, and become aware of their harmful psychic and physical impact only when it is too late or very expensive to remedy.

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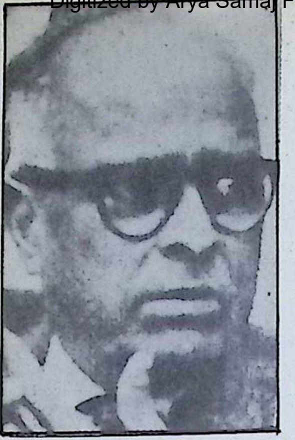
This is the second and concluding part of Dr. S. Nagarajan's article on the teaching of English and the place of English literature in our lives.

THE TEACHER OF ENGLISH

A NEW ROLE-II

DR. S. NAGARAJAN

IN Narayan's **The Bachelor of Arts** (1937) and James Ngugi's **Petals of Blood** (1977), the Englishmen who teach English are depicted as staunch advocates of colonial rule. In neither of these novels, curiously, do we find any positive role envisaged for English literature in the scheme of academic studies. There is, however, a difference between the two novelists. In Narayan the implied criticism of the Englishman is softened in a way characteristic of Narayan, deterrent for small entrepreneurs but in Ngugi the condemnation is loud and vehement. Neither Alden in Edward Thompson's novel nor Bacon in Dennis Enright's can be described as an apologist for colonial rule. On the contrary they make some frank criticism of colonial rule. Thompson's general attitude to the Indian educational system is clearly stated in **The Reconstruction of India** (1930). "I wasted the best years of my life trying to work the system. I think it is a monument to Indian ability that so many became genuinely educated despite the system; that the system somehow diffused an acquaintance with the outside world and quickened vernacular thought and culture; that the Indian graduate and the Indian under-



R. K. Narayan

graduate, unemployed often, often unemployable, have a genuine grievance. And the whole system needs drastic overhauling" (pp. 254-55).

In the novel, Alden writes to his wife: "I begin to see why our own younger writers feel so implacably that every decent writer must stop bothering about art or imagination and that before it is too late, everyone that **can** speak in any fashion **must** speak and with a brutality of frankness which artists never used before. The whole world has got beyond, homeopathic methods, or liberalism, or art for art's sake, or sermons about considering the lilies. The lilies had better be forgotten by us, and left to the next generation: **They** can consider them all they want. I can't (p. 213)."

Half-way goals

Alden notes that most of educated Bengal was unemployed. When they did find some job, they became mere automata. Occasionally a student prospered. For instance in the novel we are told that one of Alden's students, Ramnath, was sent abroad by his company for training. "He had been making discoveries and would have liked to publish them. This his employers forbade, for the discoveries had trade importance" (194). Ramnath and Alden discuss what could be done to reduce the mass unemployment, but every solution they can think of leads back into despair and helplessness.

Thompson is aware that a country that does not enjoy political freedom cannot solve its economic problems either. At the same time Thompson pleads that nationalism and political freedom are half-way houses. The final goal to strive for is spiritual emancipation. In his Conway lecture, **Ethical Ideals in India Today** (1942), he maintained that the aim of the Indian leaders was not nationalism but the healing of the conflict between those who were "trodden down and those who proposed the power and the glory" (p. 39). At the international level the conflict appeared as the clash between east and west. From this point of view, Tagore seemed to him to hold out better possibilities of reconciliation than Gandhi. Tagore had a better appreciation of the spiritual significance of western science and its relevance to the immense task of improving the material prosperity of India; of the limitations of **satyagraha** as a mode of mass political action; of the dangers of nationalism and the need to bring east and west together.

Enright's novel is also equally anti-colonial though in a more subtle way. The attitude of the Egyptian administration to the people is that of irresponsible rulers towards a subject race. The king is depicted as an Egyptian King Charles II whose occupation is to visit fashionable eating-places in search of good-looking women. The government is inhuman, inefficient and corrupt. Arrests are arbitrary and stupid. A student is arrested because he has a copy of a foreign book called **The Republic** written by one Plato. Bacon recalls that the favourite phrase of "the Ascendancy" was: "This would never happen in England." On this his comment is that so many things hadn't happened in England simply because they had happened under English auspices abroad.

Egypt does not encourage heroism and martyrdom either. It softens its opponents with boredom and a good life. Thus the boy in military detention who rather grandiosely asks for his liberty settles finally for a testimonial from Bacon which will be invaluable in securing employment when he comes out of detention.

Enright's **Memoirs** has the following epigraph from Brecht: "Unhappy the land that has no heroes." "No, unhappy the land that needs heroes" (p. 172).

In the **Memoirs,** Enright tells us that his novel made him **persona non grata** with the Egyptians who wouldn't allow him to return to the University of Alexandria. He learns that they were incited into disliking him by a visiting English poet who persuaded them that **Academic Year** was "a cruel, bad book" (p. 68). Of course it is not a **bad** book, but one can see why it can be interpreted as a **cruel** book. The Egyptians appear in general as figures of farce; they cannot be taken as seriously as the non-Egyptian characters can be. With Thompson it is different. He takes Indians seriously, not the least when he criticises them seriously, and interspersed in the novels are portraits of Indians whom he obviously regards with respect.

IV

Let us turn again to the two novels written by non-Englishmen: R. K. Narayan's **The Bachelor of Arts** (1937) and James

Ngugi's **Petals of Blood** (1977). In both novels, the Englishman appears as a colonialist who happens to be a teacher. However Narayan does not overlook the fact that he may be an excellent teacher and socially cultivated and sophisticated. The Englishman in Narayan who teaches English is Principal Brown of the Albert mission college. He appears in both **The English Teacher** (an Oriental English expression which Bacon in Enright's novel tries in vain to correct) and **The Bachelor of Arts**. In the former, Brown appears as a purist who is greatly upset because one of the students reading for Honours in English has spelt 'honours' without the 'u.' It may be standard American English, but Brown cannot tolerate non-British English.

A more extended portrait of him appears in **The Bachelor of Arts.** Chandran, the hero of the novel, admires Brown for his fine teaching of Greek drama and for the light wit and humour with which he can hold an audience. "Nothing serious, nothing profound, but with the revelation of a personality, with delicious reminiscences, touched with humour and occasional irony" (Indian Thought Publications edition, p. 38). But for all that, Brown is an imperialist.

Pre-censorship

One of the students reads a paper before the college association on "The aids to British expansion in India." "It was the most violent paper ever read before an association. It pilloried Great Britain . . . and ended by hoping that the British would be ousted from India by force." The professor of history is told that in future all papers intended to be read before the association should be first submitted to the principal. Chandran is the secretary of the association, and wants to resign, but he is advised by the professor of history (who is an Indian) to follow discretion rather than valour; he won't get his degree otherwise!

But the novelist does not make a hero of the boy who reads the paper. We are told that "imperialism was his favourite demon. He believed in smuggling arms into the country, and on a given day, shooting all Englishmen . . . He seemed to have considered this plan in all its aspects. Indians were hopelessly underfed and sickly. He proposed to cure hunger by encouraging the use of coconuts and the fruits of cactus for food. He was shortly going to issue pamphlets in Tamil, Telugu and English on the subject . . . After thus improving the physique of the masses, he would take charge of their minds" (pp. 46-47). It is the paper written by this student that seems to Principal Brown to shake the foundations of British sovereignty in India, and he loses his sense of balance and humour. Brown teaches Sophocles, (Arnold's Sophocles!) but Shakespeare is taught by an Indian, Gajapathy who "earned the hatred of the students by his teaching and of his colleagues by his conceit.". When he teaches he spends all his time in trying to prove how wrong Dowden was, how wrong Bradley was, and how wrong everybody in general is about Shakespeare except Assistant Professor Gajapathy. After leaving college, Chandran joins the town public library and discovers that Shakespeare had "after all" written some stirring plays and that several poets were not as dull as they had been made out.

In East Africa

While Narayan is interested primarily in human character, especially the odd character, and not in any doctrine or dogma — it is the oddity and self-contradiction in Brown that interests him and not his imperialist bent of mind — Ngugi is frankly committed to socialist realism. He asserts that Christian-oriented education has been the handmaid of colonialism and capitalism in East Africa. This thesis is spelt out in the essays collected in **Homecoming** (1972) and, since the essays were written at the same time as his novel and are products of the same moods, as he himself says, a summary of the main points of his indictment would be in order. Colonial education aimed at indoctrinating the colonized to acquiesce in and even welcome the colonizer. "The canon compels the body, the school bewitches the soul," he quotes from Kane's **Ambiguous Adventure.** The bait was the admission of a few to the leftovers of the banquet that the rulers obtained by starving the people. The aim was to create "a buffer state between the propertied white rulers and the harsh realities under which the African peasants and workers lived" (**Homecoming,** p. 49).

Colonial education alienated the educated minority from the people. It promoted conflict among the tribes. It treated Africa as an extension of Europe which it was Europe's mission to civilize. The African past was accordingly distorted for this purpose. British literature was held up as the only literature worthy of study and African literature was dismissed as of interest only to the cultural anthropologist. "Underlying this was the assumption that the British traditions and the emergence of the modern west were the root of our consciousness and cultural heritage" (p. 15). Ngugi argues that the study of the tradition — both oral and written of African literature should take the place of the study of British literature.

Such a study would be important "both in rehabilitating our minds, as also in helping African writers to innovate and break away from the European literary mainstream" (p. 16). Ngugi explains in convincing detail the advantages of the study of African literature. Another charge that Ngugi makes is that colonial education imposed its language on the people and downgraded the vernaculars. The acquisition of English became a status symbol. The English-educated person became alienated from the values carried by his language and lost his self-image.

A "Committed" novel

Ngugi acknowledges in his author's note that a novel is different from an essay. "In a novel the writer is trans-figured, he is possessed, he becomes a medium . . ." Nevertheless, **Petals of Blood** is a "committed" novel. The headmaster of the Siriana school in the novel is called Cambridge Fraudsham. His intention is to keep the Africans in their place, which is at the edge of the bungalow. To achieve this purpose, he exhorts the boys "to become true Africans who would not look down upon the innocence and simple ways of their ancestors" (p. 29). The boys finally rebel and they are led by Chui, the star pupil of the school. Chui is expelled and the revolt is put down by the riot squad. Later Fraudsham's dog dies and he wants the boys to give it a proper State burial complete with pall-bearers. The boys refuse and strike. They submit a charter of demands. "We wanted to be taught African literature, African history for we wanted to know ourselves better" (p. 170). They ask for an African headmaster and African teachers. The boys win this time. Fraudsham resigns, and Chui is appointed. He has an American degree now. When he comes, the boys realize that what they have got is 'a black White Man." No nonsense, he says, about African literature, African history, etc. "Chaucer, Shakespeare, Napoleon, Livingstone, western conquerors, western inventors and discoverers were drummed into our heads with even greater fury. Where,

A LITTLE ACT, BIG RESULT

Character is revealed by very trivial actions.

A boy applied to a banker for a position. He was told that there was no place vacant at the time.

After thanking the banker he turned regretfully away, but, noticing a pin on the floor, stooped down, picked it up and laid it on the table.

As he started out, the officer of the bank called him back and said: "We want you. We will make a place for you."

His simple act showed a boy of careful habits, a boy of courteous disposition.

—Alfred Barratt

we asked, was the African dream?" (p. 173). Chui asks the British staff to teach the boys good idiomatic English. The boys strike again and the riot police is called in. They do a more thorough job than what they did in Fraudsham's time.

Facts and values

Later Chui becomes an African capitalist in league with European capitalists for the manufacture of an intoxicating drink. The factory is set up in a tribal village which is turned consequently into an industrial alum. Before the factory was set up, the village had a one-room school run by two ex-students of Siriana, both expelled for taking part in the strike. One of them, Kraega, often asks himself what had happened to the African dream. He tries to understand by reading books. He is disappointed. They describe existing conditions faithfully, but don't say what should be done to mend matters. (This is the familiar distinction between 'critical' and 'socialist' realism.) The lawyer-friend who has lent him the books tells him that this is only to be expected. The books were written by authors whose intellects are at the service of the class or the group to which they belong. There can be no such thing as artistic freedom in a class society. The only artistic freedom in such a society consists in aligning oneself with the interests of the exploited class. Karega and his colleague, Munira, have an argument on what to teach the children of the school. Munira is all for facts, and not propaganda about blackness, African peoples, and all that. Karega does not agree. Facts cannot be separated from values. "Our children must look at the things that deformed us yesterday, that are deforming us today. They must also look at the things which formed us yesterday, that will creatively form us into a new breed of men and women who will not be afraid to link hands with children from other lands on the basis of an unashamed immersion in the struggle against those things that dwarf us" (p. 247). Education must change the consciousness of the children so that they consent to be neither exploiters nor exploited.

In spite of a strong element of caricature in its action and characterization, **Petals of Blood** is a work of moving sincerity and power. Its main point (for the purpose of this paper) is well taken: that the study of English literature should be relevant to and contribute to the native tradition of life and forms of art. There may be a great deal of truth in the charge that western education has distorted the African past. (Even in the case of India, Edward Thompson himself felt that such distortion had taken place, deliberately or not, and urged that Indian history should be written "as an act of free grace and love of truth." He also pleaded for taking Indian literature more seriously.) Like a true socialist-realist, Ngugi proposes certain remedies also. Essentially the remedy consists in releasing man from bondage to his egoism, his selfishness. Up to this point socialist-realism and traditional Hindu thought are in complete agreement. But Hindu thought diverges in insisting that man is essentially a soul, and the task of re-educating a man lies in persuading him that his ego is a fiction. Man is not a political being or an economic being or a biological mechanism, but primarily a metaphysical being. If we are reluctant to grant this truth, we shall create a society which will continue to provide scope for exploitation.

The change of consciousness, to be permanent, must aim at persuading people that the human ego which supplies the fuel for exploitation at various levels — individual, social, national — is a metaphysical fiction. This persuasion must touch the profounder levels of our being — beyond the intellect which is itself involved in the effect of the persuasion. Only through the living example of a teacher can such profound influence be felt, says Thompson.

Of the four novels considered here, Edward Thompson's seems to be the most thoughtful and far-reaching, though it is not the best novel. English literature may be studied for many reasons, but one of the most important reasons is that we can make it part of our quest of our inner self, a form of **atma vichara,** or self-introspection, the best-known Indian examples of which are the Upanishads. (For the development of this idea in its relation to Shakespeare, see the Leight memorial lecture of 1977 of Prof. S. Ramaswami, 'The Shakespeare Upanishad,' St. Joseph's College, Tiruchirapalli, South India.)

Whether we should have African literature or Indian literature at the core of our studies is indeed an important question, but we must not overlook the fact that in India at least the core of the core has always been the **atman.** The syllabus and the text-book — these are means to an end — as Ngugi well recognizes.

□□□

No wind blows in favour of the ship that has no port of destination.

—Montaigne

CONVULSION

DR. K. NARAYANAN

THE spectacle of a subject under convulsion (known also as **seizure, fit** or **spell**) is alarming.

Though it is one of the commonest medical emergencies, in the majority of cases, the seizures are more frightening to spectators than the subjects themselves. This is particularly so in the case of the spectators who happen to witness a scene for the first time.

But those who come across such scenes habitually (e.g. **Epilepsy**), take the otherwise alarming sights for granted. They would watch the unfortunate victims contorting into weird shapes in mute silence, while the victims, having gone through the "travail," either would wake up badly exhausted or go into deep slumber. There is, however, one relief for the victims: In most cases the convulsions occur during mental black-out.

In order to give efficient treatment for fits, it is inevitable that one should comprehend the precise nature of the trouble. The following facts can be remembered to meet this end. **One,** the immediate circumstances that preceded the convulsion. It can often prove a significant point in diagnosis and treatment — for, often, by the time the physician arrives the attack would have been over. **Two,** the nature of the convulsion: whether it is the **generalised fit** involving all muscles of the body at the same time (a condition which is **not** that serious as it may be seen at first sight) or focal (or Jacksonian) convulsion involving only a localised area, such as arm, hand, leg and side of the face. **Three,** age (infants, children, middle aged, etc.). **Four**, the presence of other diseases (Diabetes, Blood pressure, etc.)

What causes convulsions? Many factors account for this malady. Sometimes the underlying causes are easily detectable by even laymen but at other times detailed clinical study may be necessary for correct diagnosis. The following causes, however, predominate in inducing convulsions in various degrees of intensity.

★ In the newborn babies, over 90% are caused by birth injuries (especially brain trauma) as a result of prolonged labour or forcep delivery.

★ Hypocalcemia or low calcium content in the blood. (The normal amount is: 9-11 mg./100 ml. of blood). It is rare in breastfed babies. (Convulsion due to hypocalcemia is called **tetany**, which is entirely different from the more common and dangerous disease, **tetanus**). Besides insufficiency of calcium, tetany can be caused by deficiency of vitamin D and hypoparathyroidism. Severe diarrhoea (when excessive calcium is lost in the stool), pregnancy and lactation (when demands of calcium is increased) too can cause tetany. Deficiency of parathormone reduces the level of blood calcium as well.

★ Though rare, pyridoxine (vitamin B_6) deficiency can lead to convulsion.

★ Significant elevation of temperature, especially in children below five years old.

★ Brain injury leading to bleeding inside the skull.

★ Violent paroxysms as in whooping cough.

★ Cerebral atherosclerosis (narrowing of blood vessels in the brain).

★ Brain tumours.

★ Meningitis (The inflammation of the meninges, the veil-like covering of the brain and spinal cord).

★ Epilepsy.

★ A sudden fall in the blood sugar level as a result of an overdose of insulin in a diabetic.

★ Eclampsia (Toxemia of pregnancy — in which the mother-to-be suffers from raised blood pressure, swelling of the body, protein in the urine and, of course, fits).

★ Brain damage as a result of sustained blood pressure elevation (hypertensive encephalopathy).

★ Reduced heart rate (e.g. below 30 beats a minute) as in the case of complete heart block.

As convulsions can occur at any time, anywhere and all of a sudden, first-aid knowledge can often become handy to witnesses to render some help to the unfortunate victims. The following suggestions may be remembered.

★ The sight of twitching and jerking convulsively can be too frightening that the anxious witnesses are bound to behave, in an impulse, in such ways as to do more harm to the subject than the seizure itself. In fact, of itself seizures rarely produce any significant damage. So the first factor to be borne in mind by spectators is to remain calm and evaluate the situation dispassionately.

★ If the seizure is prolonged, send for the physician. Meanwhile place a folded handkerchief or some object (wooden or metallic) wrapped in a folded handkerchief between the jaws to prevent injury to cheek or tongue. However, do not pry open the jaws to insert the object if they are already locked firmly.

★ Leave the patient wherever he is — on the floor or pavement — as long as the location is not a potentially dangerous spot (e.g. in the middle of a road, etc.). It is not necessary to remove him/her to the comfort of a bed.

★ Loosen the clothing, especially those around the neck and waist.

★ Turn the head to one side, so that secretions can flow out instead of trickling down the throat.

★ If the convulsion is violent, try to bear down — if that is possible — on the shoulders with hands to prevent dislocation during the seizure.

★ If the victim is an unknown person, search his body for any possible clue (hypodermic marks suggesting addiction; pocket book explaining epilepsy, diabetes, etc.).

★ Avoid such first-aid treatments as splashing cold water on the face, holding smelling salts to the nose, or forcing alcoholic drink down the throat.

Mothers of ailing infants and young children, tend to create screaming and wailing scenes. One cannot blame them, anyway. For the child, otherwise sprightly, suddenly presenting an awesome scene of twitching and jerking of arms, legs or both, clenching the teeth, upturning the eyeballs and becoming unconscious may be too much for the loving mother to behold. Her anguish can be worsened if the child were to pass urine and stools while having a convulsion. Most often, unless the seizure is due to some organic disease (meningitis, brain tumour, etc.). the fits may pass off within seconds or minutes, leaving the child with his crying or fitful sleep.

The commonest cause for convulsion in children under five is **high fever.** As the young child's brain is more sensitive to irritation, high or sudden rise of temperature can lead to seizures, though they are not as dangerous as they may seem. Curiously enough, they tend to run in families (worms, constipation, teething etc. have nothing to do with these seizures). When convulsion occurs during high fever, immediate effort should be directed to bring down the temperature by sponging the body with cold water. Do not try to force any medicine down the throat during or soon after the convulsion when the child is in a state of deep slumber. (Sleep itself is a good natural remedy for convulsions).

Many children have the habit of holding their breath while crying, so much so the prolonged holding can lead to convulsions or unconsciousness. These, too, are not serious and no treatment is necessary as no serious harm will come because of these. They will disappear as the children grow.

When under attack do not pick up the child, pat him or handle him vigorously in an attempt to stop the convulsion. Instead lay him on his back on the bed and follow the instructions given above. If the attack is prolonged, call in a doctor or move him to the nearest hospital.

Medical treatment is needed only for those convulsions which do not stop within a few minutes. The aim of treatment is to arrest the convulsion as early as possible. Unless the seizures are the result of organic diseases (meningitis, brain tumours, etc.), they are often amenable to anti-convulsant drugs, which act through their hypnotic effect. Chloral hydrate, paraldehyde, phenobarbitone, phenytoin sodium, primidone, etc. are some of the drugs used as anti-convulsants.

Surgical measure becomes necessary if the convulsion is traced to blood clot, brain tumour, fracture of the skull, etc. Hypocalcemic tetany can be treated with calcium orally or parenterally, so also pyridoxine deficiency convulsion with pyridoxine (Vitamin B_6). If the calcium deficiency is the result of hypoparathyroidism, relief can usually be obtained by combining calcium with parathormone injections.

□□□

> *There is certainly no greater happiness than to be able to look back on a life usefully and virtuously employed, to trace our own progress in existence, by such tokens as excite neither shame nor sorrow.*
>
> —Samuel Johnson

NAGPUR KENDRA

Ramayana's influence hailed

EVERY word, every character and nuance of Ramayana, the great Hindu Epic, has deep-rooted philosophical implication and guideline for practical life, said Dr. Srikant Jichkar, Maharashtra's Minister of State for Home, Revenue and Information, while releasing 'Manas Manthan' published by the Bharatiya Vidya Bhavan, a Marathi version of the discourses of Pandit Ramakinkarji Upadhyaya, the noted Ramayana scholar.

Dr. Jichkar who interspersed his talk with Sanskrit slokas narrated various instances from Ramayana to draw out the finest philosophical points.

Earlier, Dr. Jichkar was welcomed by Shri Gangaram Agarwal, Vice-Chairman of the Bharatiya Vidya Bhavan.

A book exhibition was also held coinciding with the function.

NEW YORK CENTRE

THE New York Centre of the Bharatiya Vidya Bhavan sponsored a cultural programme to mark the inauguration of the U.S. Chapter of the Pankaj Mullick Music Research Foundation on June 25, 1982 in the Bombay Cinema Auditorium, Manhattan.

His Excellency K. R. Narayanan. Indian Ambassador in the U.S. inaugurated the chapter which will enable the Indian-American community to renew India's heritage in music.

Nirupama and Ajit Seth, the founder directors of the foundation thrilled the audience with their music.

Dadi Haridevi Vaswani gave three lectures under the auspices of the Bhavan. The first lecture was arranged at Gita Temple Ashram, Elmhurst on June 6, 1982. The second lecture in English was arranged at CS. 206 Rego Park on June 12 and the third lecture was held at Sikh Gurudwara on June 13.

LONDON CENTRE

A ONE-DAY introductory seminar on Vedic Mathematics took place in the Bhavan's Library Hall on July 11, 1982.

As many as 22 people from various backgrounds were introduced by Mr. A. P. Nicholas M. Phil and Mr. K. Williams B.Sc. to some of the wonders of the Vedic system of mathematics. A large part of the gathering who attended the function was amazed at the ease and simplicity of the Vedic system and its flexibility—a feature almost completely lacking even in modern methods of computation.

The seminar was the first of its kind and the Bhavan intends to arrange it as a regular feature. At the end of the meeting Shri Mathoor Krishnamurthy, Registrar, thanked the lecturers and presented them with a Bhavan's publication.

TIRUMALAI'S 60TH BIRTHDAY

THE sixtieth birth anniversary of the noble Gandhian Shri T. D. Tirumalai was celebrated in Madras.

Shri R. Venkataraman, Union Minister for Defence, while presiding over the function praised the selfless and dedicated services rendered by Shri Tirumalai to the Gandhi Peace Centre, Madras.

"Shri Tirumalai is a person who has been living with a purpose and

Shri R. Venkataraman honouring Shri Tirumalai.

has made a tremendous impact on the younger generations, especially in Tamil Nadu. His involvement in the National and freedom movement goes back to his student days and will be an inspiration to the growing youth."

Dr. Aram, Vice-Chancellor of the Gandhigram University, said that what universities and social organisations had failed to do, Shri Tirumalai had been able to accomplish for the past 25 years.

Others who joined the felicitation committee and spoke on the occasion included Shri Bakthavatsalam, former Chief Minister of Madras and reputed Tamil writers like Akilan and N. Parthasarathy.

Earlier Shri S. Kulandaisamy read the report of the work of the organising committee and Shri S. S. Narayanan welcomed the guests.

R. V. MURTHY HONOURED

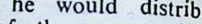
SHRI R. V. MURTHY, veteran journalist was felicitated on his 75th birthday at a function organised by the members of the Amritotsava Committee, on Friday, August 20. H. H. Vishwesha Thirtha Swamiji of Shri Adamar Mutt graced the occasion.

Dr. V. Subramaniam, Finance Minister, Government of Maharashtra, paid glowing tributes to Shri R. V. Murthy for the contributions he had made in the field of journalism, education, cultural and social activities. He released a commemorative volume on the occasion. A red and gold shawl, a silver plaque and a purse were presented to Shri Murthy.

Prof. T. V. Ramanujam said that he had been associated with Shri Murthy for nearly 45 years. Through his activities in a number of fields, Shri Murthy had earned a niche for himself and had endeared himself to all, said Prof. Ramanujam.

In reply, Shri Murthy said that he had a heavy burden to live up to the reputation built up. He announced that he would distribute the amount of the purse among the various institutions he was connected with.

The function was followed by a recital of devotional songs by P. T. Bhimsen Joshi.



SHRI ALMEIDA DIES

WE deeply regret to record the death of Shri Aplex Almeida in Bombay on August 3, 1982. He was 70.

Known for his genial temperament, he was associated with Bhavan's Press—the Associated Advertisers and Printers—for nearly four ecades and retired as Foreman, n-charge of our Composing Section, n October 1976. He had always stood by us at critical times to get e 'Bhavan's Journal', Book University Series and many other publications, quickly composed and proofed.

His calm and cool approach to problems greatly contributed to his popularity among all classes of people with whom he had to deal.

He is survived by his wife, three daughters and one son.

CIENCE AND VEDANTA

THE first big public function of the Vivekananda Vedanta Society, after the completion of the 1981 Golden Jubilee year, was the Spring Festival held on May 22 and 23, 1982, at the Vivekananda Monastery and Retreat at Ganges Town, Michigan. The chief guests were Swami Ranganathananda, President of the Ramakrishna Math in Hyderabad, Swami Chetananda, Head of the Vedanta Society of St. Louis, and Mr. John Dobson, Founder of the Sidewalk Astronomers, in San Francisco.

Swami Ranganathananda officially opened the museum which contains many valuable objects from the households where Swami Vivekananda had lived and moved while in Chicago. Among the objects are bronzes and wood carvings representing several avataras of Vishnu, dancing Sivas and gods and goddesses. In show cases are replicas of scenes from the lives of Sri Ramakrishna and Swami Vivekananda made by Nalini Mhatre, a devotee of our Bombay ashrama.

The highlights of May 22 were the speeches made on the theme, "Evolution according to modern science and Vedanta." Swami Bhashyananda introduced the first speaker, Mr. John Dobson.

Mr. Dobson explained the composition of the universe. Connecting the Vedantic conception of the Absolute with the world of relativity, Mr. Dobson said that the 'undividedness' of the Absolute is conceived as the force of gravity, 'changelessness' as inertia and 'infinity' as electricity. He added that what we really see all the time is the Changeless; the changeful world is only an apparition.

Swami Ranganathananda said that there were many similarities between ancient Hindu ideas of evolution and modern scientific ones. The Vedanta and Samkhya philosophies have given to mankind the idea that the universe was a product of the evolution from an undifferentiated to a differentiated state.

The Swami said that according to modern biology the final stage of evolution was fulfilment. The Darwinian law of survival of the fittest did not apply to man because of his ethical self, his concern for others and his feeling of compassion. The Swami said that human evolution was understood best by Vedanta. Paraphrasing Lord Krishna, the Swami said that evolution was the projection of the One into the many.

The subject of the day for May 23 was "Science through the eyes of Vedanta and Vedanta through the eyes of science: Harmony". Mr. John Dobson said that science accepted that the observer participated in what he saw and that the universe was a participatory universe. Science

CORRECTION

In the Bhavan's Journal issue dated 1-15 May, 1982 the headline of the article on page 31 should have read Sri Sarada Temple at Dakshineshwar and not Sri Sarada Temple at Belur.

has no answer as to why we see what we see. Vedanta says that the first "cause" is apparitional. In other words, the universe arises by apparition, it is Brahman seen through the mind and senses of man. We see this world of name and form, this finite, changing and divided world, because we are looking at Brahman from the framework of time and space, where everything changes. We are unable to correct the error because we are looking from within the error itself. From the framework of time and space, there is no way out. Mr. Dobson concluded by saying that the only way out is outside this framework.

Swami Chetanananda gave an account of the background, philosophy and contents of the **Gospel of Sri Ramakrishna.** Exactly one hundred years ago, in 1882, "M" met Sri Ramakrishna and that marked the beginning of the inspiring **Gospel.** The Swami stated that we can find in the **Gospel** poetry, song, music, conversation, laughter and the highest philosophy. The **Gospel** will give us the holy company prescribed by the scriptures.

Swami Ranganathananda pointed out that truth was the central theme of both Vedanta and science. He quoted Sri Ramakrishna when He said to the Divine Mother: "I can say, 'Mother, here is your good and here is your evil. Take them both and give me pure love for you'. But I cannot say, 'Mother, here is truth and here is untruth. Take them both.' "

The Swami added that something big had come up in twentieth century science which didn't exist for its nineteenth century counterpart, namely, the principle of indeterminacy, which says that nature is such that we can never know everything about it; that as one proceeds with one's investigation, the mystery of the universe deepens.

The Swami said that today nonduality enters into physics through electro-magnetism. The whole universe is only a quentum field of energy. It is nothing but an ocean of energy; and consciousness is a singular which has no plural at all. He added that this mind-body complex gives the illusion of limiting the Unlimited Consciousness — that we are Brahman.

On Tuesday (May 25) at the Chicago chapel of the Vivekananda Vedanta Society, Mr. John Dobson gave his last lecture on "The physics of Vedanta".

Mr. Dobson said that there is evidence that the universe is apparitional and not actual. The universe, he said, cannot arise by transformational causation but it must be by apparitional causation. Advaita Vedanta says that what exists is beyond time and space. The origin of the world of name and form is simply as an appearance, wrongly superimposed on the Reality. Our view of the universe is based upon an error of perception. He said that the first step of this mistake is to see duality or plurality — all of this is made up by the perceiver. He stated that physics is getting closer and closer to the apparitional conception of the universe. Using his method of juxtaposition, Mr. Dobson remarked that doing something for others corresponds to kinetic energy and that loving another corresponds to gravitational energy. This universe, he added, is driven by the Undivided (love), the Changeless (aloneness) and the Infinite (freedom). Speaking about space and time, he said that distances are not objective and that there is no agreement on the length of time.

BOOK REVIEW

ATOM AND THE SERPENT by Prema Nandakumar, Pub. Affiliated East West Press, 5, General Patters Road, Madras 600 002. Pages 302, Price Rs. 35.00. 1982.

AN ATOMIC scientist from Bombay pays a five-day visit to a University campus to deliver a prestigious lecture and to conduct a seminar thereafter, but faces traumatic situations which serve as an eye-opener to him. He becomes a witness to the kind of intrigue and ennui, violence and vandalism that have taken root there (and by implication in other universities also) and returns a saddened, chastened and wiser man.

This is, in brief, what "Atom and the Serpent,"—sub-titled "A Novel of Campus Life Today"—is about. It is the first novel by Smt. Nandakumar who has written studies of authors like Aurobindo, Bharati and Dante, literary essays, translated a few plays and is a short story writer in Tamil. Before us is an attempt "to project essential realities, not particular actualities" and in doing so she has not overlooked "the airs from heaven" which too, touch "our groves of academe."

We meet here an assorted group—the Vice-Chancellor, D. R. Adhyak-a who has drifted into the sphere of education from that of near-politics, unflappable, gifted with the capacity of dealing with any situation effectively (though not always ethically); his son, Raj, married to Satya, is a nervous wreck and their marriage in consequence, is a tragedy; then there is Sheela Rani, Reader in Econometrics (the Serpent of the Title) whose ambition is to secure Professorship through any means and which leads to the grave breaches of discipline on the campus. She has a brother, Kshema Rao, a rabble-rouser who leads anti-social elements to orgies of ruthless, needless destruction to force the Vice-Chancellor's hands and seemingly succeeds in doing so, being unaware of the counter sequential moves that the former intends to set in motion (a writ-petition by the rival claimant) to stall further action. As coincidence would have it, Dr. Kamalapati Vatsa, who arrives on the campus to deliver the Rao Bahadur Vidya Sagar Endowment lecture, (to a small and disinterested audience) discovers his late fathers's student, Rajeswara, as Professor of Sanskrit, and then his Bombay-neighbour Lakshmi, (now conveniently on the campus) to be his daughter! This accidental but necessary rendezvous ultimately ensures that Satya and Raj have something promising to look forward to—for Smt. Lakshmi Chunder and the neighbour Vatsa, arrange that both come to Bombay for medical advice and stay at the latter's flat as it would be vacant—Vatsa would be away on an assignment abroad for over half-a-year and, being a bachelor, the flat would be unoccupied!

The spectacle of campus life that emerges from the pages of the novel is agonisingly painful. For what we see is educators just not interested in either teaching or true research! There are faculty members, "the academic elitocracy," absorbed in "the imaginary romances' of film stars or in cutting classes or in spending their idle hours wining at night clubs! Agitations, some violent in the extreme, are periodical and for unacademic reasons—for higher grades, for dismissal of a teacher, for abolition of fees, for promotion of the unworthy and the unfit! Rajeswar is the solitary exception for he alone shines in that **agnan** and **adharma kshetra!**—with his true dedication and love of Sanskrit and of abiding cultural values. Dr. Yugandharayana of the Atomic Research Department when free of his other vices, can only make invidious comparisons between what he saw at Tootendarooga and what he finds here!—"the grim rat hole" with its "Somehowism and Anyhowism." Sheela Rani has little time for anything besides character assassination and intrigue; there are power groups constantly at war for personal gain. Surprisingly, the University Librarian, Rahulkar, is always with the Vice-Chancellor (he also is a syndic) and hardly in his place which is the Library! The campus can be held to ransom by whosoever has the power to do so. There is no trace of any single-minded desire to pursue excellence in any field—Rajeswar does not add up to much in the end! An air of neglect and of indifference covers the campus like a mantle. The spectacle is one of utter gloom. That it was so (in another context) in the days of "Mudrarakshasa" is what makes it all the more poignant.

It is true the campus scene is not much to enthuse over. We read of distressing particulars of indiscipline and unacademic behaviour there. At such a time this book can serve a useful purpose by provoking thought along constructive and fruitful channels. The authorities of Universities, members of the teaching fraternity, students, can read more clearly the writing on the wall and take remedial measures before the situation reaches the point of no return. This timely warning, like "1984", can caution us against rising and growing dangers which can be ignored only at our peril. Smt. Nandakumar has thus performed a necessary task opportunely and has shown how close we are to destruction of all that is good and noble, thus rousing anxious thoughts in those who have the well-being of our educational future at heart!

—Mahendra N. Pandia

AMRUTANUBHAV, The Nectar of Divine Experience by Sant Jnaneshwar. Translated from Marathi by Shri M. W. Baviskar (Madhava). Published by Rajendra M. Baviskar, Ajay Prakashan, 24, Kalanagar, Pune 411 009, Pages 84, Price Rs. 16/-.

THE book is a translation of the celebrated work of Sant Jnaneshwar whose name is associated with the peerless commentary on the **Bhagavad Gita** in Marathi, known as **Jnaneshwari,** which is already having two translations in English — a word-to-word translation by Hari Narayan Bhagwat and a condensed, free rendering by Manu Subedar.

Amrutanubhav was composed by Jnaneshwar, acclaimed as the greatest mystic saint of Maharashtra, at the instance of his elder brother Nivrittinath who was also his Guru.

Unlike **Jnaneshwari** which was the outcome of a series of religious discourses Sant Jnaneshwar gave for the benefit of the masses, **Amrutanubhav** is a highly philosophical work, containing the quintessence of the "experience of the bliss of immortality."

While those on the look out for genuine works on mysticism would avidly reach out for this book, it is a pity that the book has been very poorly edited. The translation is quite often faulty and even misleading, and as for errors of spelling even the cover page is no exception. The present translator would have well to profit by the translation lished in 1935 by Anant Vishnu hasnis.

—B. R. Viswamitra

LAMIC MYSTICISM: SUFISM by Dr. T. C. Rastogi, Sterling Publishers Private Ltd. AB/9 Sfdarjang Enclave, New Delhi—110 0299 Pp. 126, Price Rs. 60.

NCE again the message comes to that mysticism transcends all riers of caste, creed, race or onality. The author rightly nts out that mystical experience direct experience of the presence God, that it is ineffable and that only criterion of the validity of tical experience is the mystic self (p. 114). Mysticism is derived from the Greek word, Mu, ning to close one's lips. It imes shutting one's lips and uttering ntly the name of God. It is the ng contemplation on or silent yment of God. The same essity of moral preparation, the intense longing for God, the insistence on uttering the name God imparted by a worthy spiritual teacher and the same experience divine communion make all mystics denizens of the same realm of it.

is interesting to read the seven s in the pathway to God beginning with purity of heart and fervent to God and ending with union the Divine where the aspirant God face to face and accepts utter joy anything ordained by . (Pp. 75-77).

ting in a posture and controlling respiration which goes with mbering the name of God (p. fixing the gaze at the tip of the during meditation (p. 91). ition of the names of God and day, ego-lessness and the c union with the divine are ample proofs of the close similarity between Hindu Methodology of meditation and that of Sufism.

Referring to the different meanings of the word Sufi, the author makes an ingenious suggestion that the word has affinity with the Greek word **Sophia** meaning wisdom and the Hebrew term, **En Sof** which means infinity (p. 3). Sufism, he further holds is the religion of humanity with a universal message.

After taking a brief survey of the different orders of Sufism—their beliefs and their customs—the author proceeds to discuss the Sufi guidelines as well as the chief features of Sufi practice. He maintains that Sufism gained ground on account of its insistence on the personal devotional approach to God getting over religious formalism and ritualism (p. 65).

In Chapter 8, we have a good account of the Sufi view that the One Absolute becomes Many. This will show how close Sufi view is to Vedantic thought. "Abi Dara asked Hodrat Muhammad, 'Where was God before creation?' He replied: 'He was in the state of al-'Ama, a dark cloud or state above which there was no air and below which there was no air' " (p. 67). One can easily see the close resemblance between this passage and the Nasadiya Sukta of the Rig-Veda.

The Index, Bibliography and neatly documented quotations add to the value of this volume which is a result of sincere study and deep scholarship.

The book is a welcome addition to mystical literature.

—B. R. Kulkarni

THE DYNAMICS OF FEDERALISM by M. C. Saxena. Published by Anand Prakashan, A-one/1

39B, Lawrence Road, New Delhi —110 035. Pages 222. Price Rs. 70.00.

THIS book analyses the factors which have conditioned and oriented the development of federal polity in the world. Saxena traces the history and growth of modern federal governments. The federal constitutions dealt with in some detail include those of the U.S.A., Australia, Canada, Switzerland and India.

No doubt, federation in some form or other is flourishing in many other countries of the world and it is understandable that all of them are not dealt with. It is not clear, however, why the U.S.S.R. is not among those considered important enough for detailed discussion, nor why Pakistan is listed among the surviving federal polities.

Various social, economic, political and historic factors have helped to bring about federal unions. Students of political science will, nevertheless, wonder why federations become possible and survive with remarkable stability in some countries with diverse religious, linguistic, racial, social and economic conditions, while they fail in others with what are normally regarded as strong unifying factors. Some political pundits had felt that Pakistan, for instance, was more favourably situated for functioning as a federation than India, but events proved otherwise. Why is it that the Arab countries, with strong unifying factors of religion and language, are unable to unite under one federal umbrella for their common good and security? Why is it that the European Economic Community has not yet evolved into a political federation?

Obviously, the factors which br about unity or break-up are to complex for the rational mind. L us see what Saxena writes in th connection: "Many writers ha tried to list background conditio for the establishment of fede unions. Of these the approach o Riker is wholly political. He argu that federalism is a constitution bargaining among politicians a the motives are diplomatic defe or aggression. Riker's sole cond tions are:

(a) A desire on the part of po ticians who offer the barg to expand their territor control by peaceful mea usually either to meet a extreme military threat or prepare for military and po tical aggrandisement;

(b) A willingness on the part o politicians who accept th bargain to give up indep dence for the sake of the uni either because they de protection from an exter threat or because they de to participate in the poten aggression of the federatio

"However, Riker's views are n to be taken for the whole tr Practical, complex socio-econo conditions do play a dominant r in the spread of federal thought."

In the final analysis it is poli leaders with charisma and liber ism who are able to influence t masses and take practical steps demonstrate where the peop interests lie. The faint hopes o World Federation aroused by t United Nations Organization w that august body was formed w unfortunately soon dispelled. W is worse, the UNO does not s seem to secure the world f another world war.

—I. G. Paras

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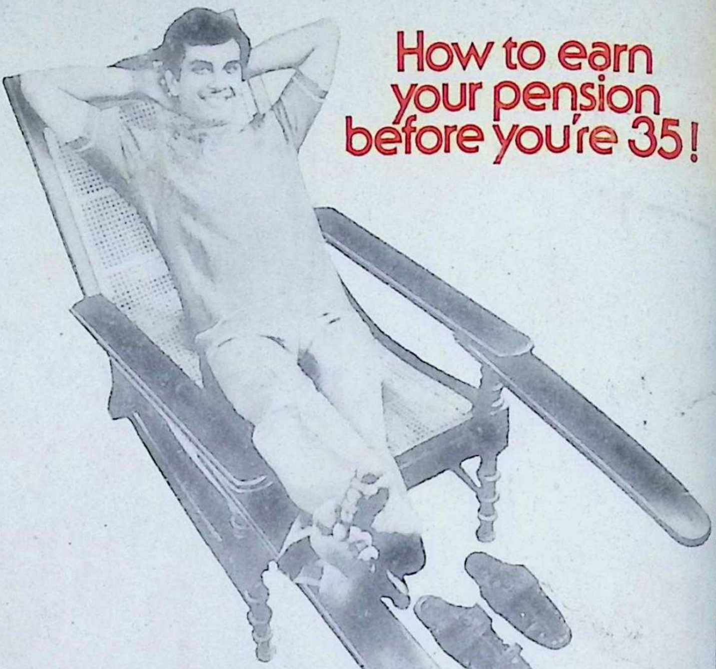

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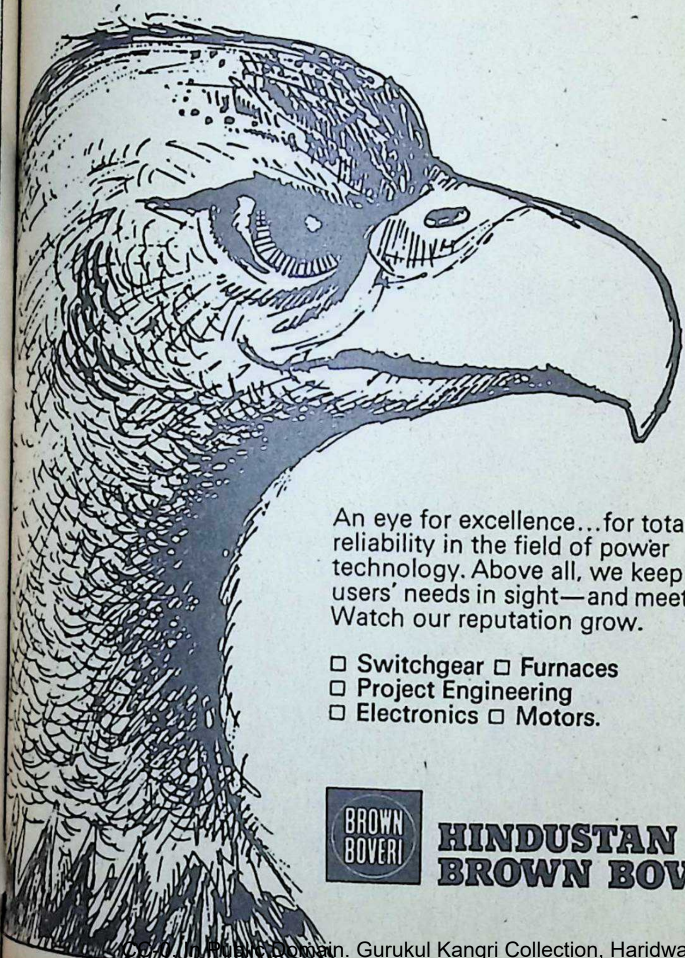

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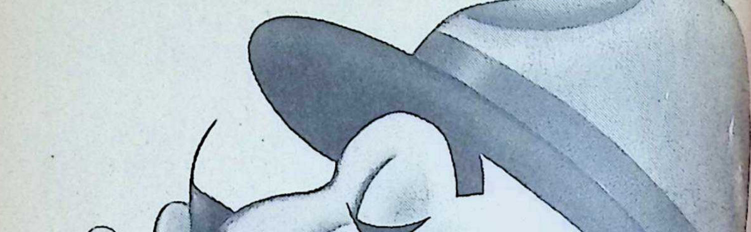

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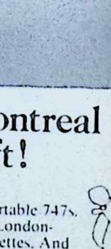

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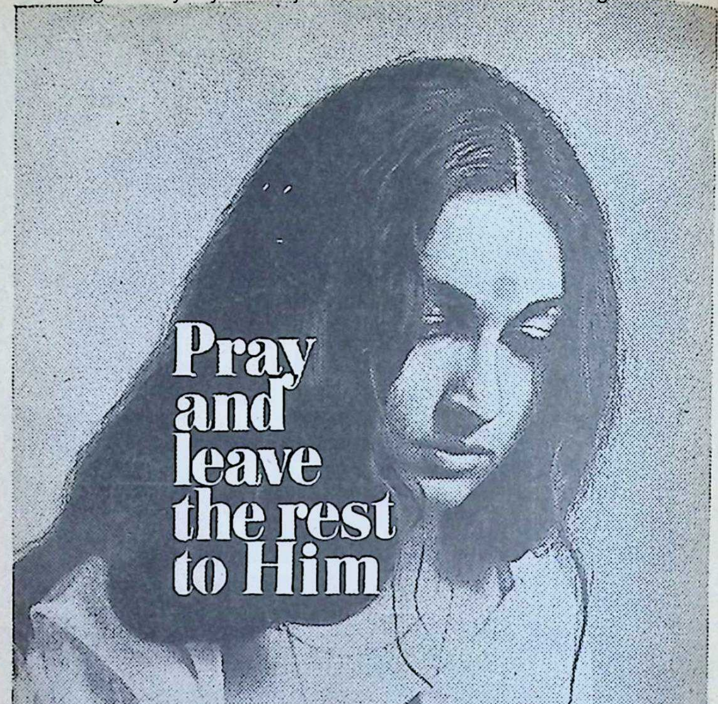
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Let noble thoughts come to us from every side

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PRAYER TO SUN

आदिदेव नमस्तुभ्यं
प्रसीद मम भास्कर ।
दिवाकर नमस्तुभ्यं
प्रभाकर नमोऽस्तु ते ॥

Salutations to thee, the first among gods. May thou be pleased with me, Oh! Shining one. Oh! Divakara, obeisance to thee. Oh! giver of light, obeisance to thee.

—Suryashtakam
(Adi Sankaracharya)

Today, all over the world there is growing appreciation that Gandhi was the greatest man of this century. That he should lead India to independence by the message of non-violence in contrast with the physical struggles that were in many other countries is a historic event which in years to come would be recognised as the most momentous activity of this century.

—Lord Fenner Brockway

GEMS FROM GANDHIJI

To refrain from action because you are afraid of the act or the results it may bring to you is not virtue.

* * *

Fearlessness is indispensable for the growth of the other noble qualities. How can one seek Truth, or cherish Love without fearlessness?

* * *

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house, as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave.

* * *

Abstract truth has no value, unless it incarnates in human beings who represent it by proving their readiness to die for it.

For those who are filled with the presence of God in them to labour is to pray. Their life is one continuous prayer or act of worship.

* * *

The test of orderliness in a country is not the number of millionaires it owns, but the absence of starvation among its masses.

* * *

Violence is any day preferable to impotence. There is hope for a violent man to become non-violent. There is no such hope for the impotent.

* * *

Politics bereft of religion are a death-trap because they kill the soul.

* * *

Men say that I am a saint losing himself in politics. The fact is that I am a politician trying my hardest to become a saint.

* * *

Truth is the exclusive property of no single scripture.

* * *

Religion deals with the science of the soul. Great as the other forces of the world are, if there is such a thing as God, soul-force is the greatest force of all.

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Mind is at the root of all sensuality.

* * *

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* * *

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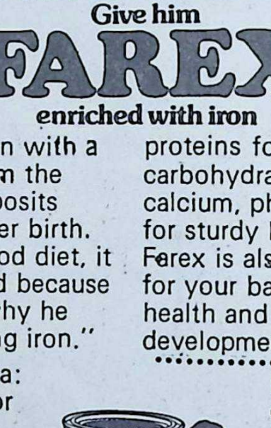

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It would seem [illegible] that Sri Ramakrishna Paramahamsa intended to demonstrate to the modern world through Latu Maharaj (Swami Adbhutananda) that God can be realised without the aid of books and scriptures; that spiritual wisdom comes not through intellectualism, but through inner realisation.

This observation by Swami Chetanananda in his preface to the 176-page book "Swami Adbhutananda — Teachings and Reminiscences," published by the Vedanta Society of St. Louis, 205, South Skinker Boulevard, St. Louis Missouri 63105, U.S.A. (also available with Sri Ramakrishna Mission publications centres in India) will get some substantiation from the excerpts we reproduce here.

Latu Maharaj had no formal education. He was an unsophisticated villager who served Sri Ramakrishna Paramahamsa with single-minded devotion. And according to Swami Vivekananda, "Latu Maharaj is Sri Ramakrishna's greatest miracle. Having absolutely no education, he has attained the highest wisdom simply by virtue of the Master's touch."

WORDS OF WISDOM

MAHARAJ, why are there so many ups and downs in the mind of a householder?

Latu Maharaj: Because the mind of a householder is too involved with worldly objects. Sometimes it goes up as a result of spiritual practices, but falls back again. The Master (Sri Ramakrishna) used to say: 'If one ties a rope with a brick at the end of it to the tail of a mongoose, it will be able to climb a wall only as far as the loose rope permits but no farther, because of the weight of the brick.

Swami Adbhutananda

Likewise, the mind of a householder may move toward God, but the weight of worldly objects pulls it back. To keep the mind always on God is a great tapasya; such a mind does not fluctuate between high and low. A thread with stray fibres cannot pass through the eye of a needle; similarly, a mind with (selfish) desires cannot be absorbed in God.

When a man's mind becomes fully concentrated on God, he enjoys the bliss of the Atman. But this is very difficult in the householder's life. Disease, sorrow, enjoyment, desire — all these are constant companions of the householder; also physical lethargy and mental restlessness. In addition to these, if the man doubts the existence of God, there is no hope of his getting liberation. Often you will find that worldly people are busy with their families, their children, and other mundane matters, but they have no inclination or time to think about God. Such distracted minds cannot make progress in spiritual life.

Devotee: Then should we give up family life and call on God only?

Latu Maharaj: Why should you give up your family? Doesn't one's family belong to God? Therefore, call on Him who is the real head of the family. One will have to do one's duty in the world. How can you escape it? Wherever you go, the world will follow you. Does it exist outside us? No, everything is in our own minds. If your mind desires enjoyment, you will seek enjoyment even in the forest and if you don't have that desire for sense objects you will not want them even if you are surrounded by them. Whether you live in a household or in the forest, you must call on God; otherwise all is in vain.

Brother Turiyananda (a direct disciple of Sri Ramakrishna) used to say, 'Only a fool thinks that he will take his bath in the ocean after the waves have subsided. Do you think he will ever take his bath? The waves of the ocean will never stop; he will never get his bath, even if he waits his whole life. So I say, wherever you may be, whatever your mental condition, dive deep in the name of God. He who can do this will attain the highest.

On the other hand, a man who decides to solve all his problems before he calls on God will never reach the goal; for as long as you have a body; you must experience disease, sorrow, fear pain and suffering. 'It is troublesome to have a body.' Anyone who wants to escape from all these troubles will have to hold on to God. God is Satchidananda — Absolute Existence, Knowledge and Bliss. His bliss removes all suffering.

Devotee: Maharaj, please tell us about the bliss of Brahman.

Latu Maharaj: Ah, you see, that bliss cannot be compared with any joy you may find in this world. It is inexpressible. Worldly happiness is the product of maya. Maya operates within the three states — waking, dreaming, and dreamless sleep. But beyond these there is another realm, turiya, which is extremely difficult to reach. The bliss of that realm is free from maya. You know how sweet is the joy within maya. Ordinary people are enchanted by it. They do not even think for a moment how immensely sweeter is God whose maya is so sweet!

Devotee: Maharaj, why do you say that maya's so-called joy is sweet? It is nothing but scorching flames.

Latu Maharaj: But you see, most people love that burning sensation.

On another occasion, Latu Maharaj said: "Nothing in this world is valuable except bliss. Do you know why people want money, property, wife, children? Because they think they will get physical and mental happiness from them. So they are ready to work day and night for them. If they would divert that energy toward God, they could get the permanent genuine bliss of Satchidananda instead of the transitory happiness of the world.

On lust

Devotee: How can one overcome lust?

Latu Maharaj: Keep a picture of Sri Ramakrishna with you. Whenever lustful feelings arise, you should look at the picture intently. You will find that the senses will gradually be gathered in and the mind will be freed from lust.

Attitude Towards Women

Women are aspects of the Divine Mother, and if the Mother is insulted, the Lord is displeased. Thus your well-being lies in making them happy. Their tears will ruin you, as Sita's tears destroyed the whole of Ravana's people.

On Restlessness

Latu Maharaj once said to a restless devotee: Why do you think of all sorts of nonsense when you sit to meditate? Can't you whip your mind? Even if you cannot control your mind and you become disgusted, please don't leave your seat; for if you get up from meditation with that attitude of disgust, you will be in a bad mood all day, and you will feel like beating one person, scolding another, and speaking harshly to a third. The Master told us, 'Do not get up from your seat immediately after meditation.' While you are still sitting on the asana (seat for meditation), sing devotional songs for ten to fifteen minutes, and then you will feel calmness in your mind throughout the day.

On Overcoming Discouragement

Devotee: Maharaj, is there any hope of liberation for worldly people like us? Please bless us that we can escape this whirlpool of maya.

Latu Maharaj: Why should you be so depressed? Do you think you understand everything about human life? Know that no life goes in vain in God's realm. Once Brother Shashi (Swami Ramakrishnananda) gave a very apt illustration to someone like you: A man was out walking and came upon a canal. Seeing that he would have to jump over it in order to continue on his way, he took several strides backward to get a running start for his leap. As he ran forward and jumped over the canal, he covered not only the distance he had moved backward but also the canal itself. Now, can you tell me whether his several steps backward were helpful or harmful? A man might have to take backward steps in this present life, but he will undoubtedly run forward in the next.

No life is ever lived in vain. Remember only one thing; Lead a God-centered life. Then the Lord will guide you as he likes. He knows our past, present, and future. The wisest course is to surrender to him completely. Whether you hold on to the Lord's hand or not does not matter; he is always holding on to yours. There is no doubt about that. He will never abandon you. He is all-merciful.

On the Truth of Brahman

Maharaj, the scriptures say that Brahman is seated in the heart of man. What does that mean?

Latu Maharaj: It is just a figure of speech. Words cannot really encompass the truth of Brahman, although the scriptures have tried to describe it in that way. Brahman is everywhere. There is no in or out, high or low, east or west with him. He is one, inherent in everything. He is all-pervading, limitless, eternal. Various attempts have been made to describe Brahman, but what is beyond thought cannot really be expressed in language. He is in everything and, again, is beyond everything. Sri Ramakrishna used to say. 'Everything has been defiled by the lips of man except the truth of Brahman."

Maya and Freedom

Maharaj, we read in the scriptures that God is man's inner guide. If this is true, then why does man suffer so much? How can one who is guided by the ever-pure Satchidananda get involved in evil actions?

Latu Maharaj: "You have answered your own question. The essential nature of man, which is ever-pure, cannot be polluted by good and evil.

Devotee: Then do you mean that man has two natures, one affected by good and evil and the other not; or are you saying that good and evil do not really exist?

Latu Maharaj: Let me explain. Sri Ramakrishna said, 'Good and evil exist and they are also non-existent. As long as God keeps the sense of ego in a man, he will perceive duality, good and evil. When God takes away the sense of ego, the perception of duality, good and evil disappears. So long as a man is subject to the law of karma, he is aware of good and evil. When, through God's grace, a man is released from the bonds of karma, the man's awareness of good and evil also goes; for good and evil are the fruits of karma. As you sow, so you will reap. It is the Lord who established this law of karma for the benefit of the world and mankind. Divine Providence has given man the sense of free will and the principle of karma. It is left to man to do as he wishes. If he chooses to do actions which bring him less happiness and more misery, he alone is responsible, not God.

Devotee: But Maharaj, the scriptures say that God is guiding man, so the responsibility is God's not ours.

Latu Maharaj: Yes, the scriptures are right. It is the responsibility of the operator, not the instrument. But tell me, who is guiding the individual soul which is bound by maya? Maya herself is acting as the operator. Do you know the nature of maya's game? She loves to play and wants to play always. She enjoys ups and downs, pleasure and pain, creation and destruction. She loves to raise waves of desire in the mind and does not like to still them. But God takes charge of the soul which is bound by maya. When God guides a man, an uninterrupted current of happiness, peace, and bliss flows in his mind and no other waves of thought can be raised there. He becomes one with that unfathomable, waveless, ocean of Satchidananda.

□ □ □

All your actions are thoughts made visible.

—James Allen

MAN'S ORIGIN AND DESTINY,

by

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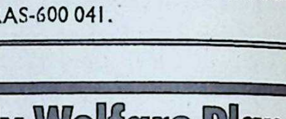

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GIVE and FORGIVE

T. S. PADUCONE

AS a boy, I knew only the pleasure of getting from my parents their love and various other things. I took them all for granted, feeling happy at possessing them. I thought that it was only natural for them to give me and equally natural for me to accept whatever was given. As I grew older, my views changed, imperceptibly and I should say, for the better.

When I myself started giving my love to my wife and later to our children, I really knew the joy of giving. Giving of course, involves sacrifice, sacrifice with a smile. I may humbly add that a father's love and sacrifice are nothing compared to the overpowering, spontaneous, superlative affection a mother is capable of showering on her children. It is just incomparable. She bears with fortitude and patience; she suffers everything gladly for the sake of her children, No pains are too great for her. Does she not carry the baby within herself for nine months, and lovingly brings it forth into the world, without any complaint about her agonising birthpangs? For the sake of her offspring, she gives her very life-blood and creates a being, who is part of herself. What a grand gift is this!

Giving, therefore, comes naturally to her. To a man, on the other hand, it comes with some effort, intelligent effort. With the maturity, which age brings, he comes to realise the joy of giving love, without expecting anything in return. **Love which expects a return is a sort of bargain.**

He learns the joy of sacrifice which giving entails. There is hardly any person living, who

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does not make a few sacrifices, maybe small, every day of his life, without sometimes even being aware of doing so. One may be forgoing one's time for the sake of another; one may be parting with some wealth to ensure the happiness of one's near and dear ones; one may give away a prized possession with a smile to another without further thought.

In fact, it is in our power to give something or the other for the good of another. It may be knowledge, it may be money, it may be time, it may be co-operation, it may be encouragement, it may be good cheer, it may be just a sincere, heart-warming smile, it may be heart-felt sympathy. Whatever the gift, it is bound to have a good, pleasing effect upon the receiver.

As we all know, a gift is more appreciated when given unasked. Giving should be a spontaneous act of affection, of solicitude, of kindness, of humaneness. **I would go to the extent of saying that giving should form a firm basis of all our dealings with those around us.**

Now the questions arise: To whom should we give? How can we give any good thing to a person who is not kind towards us? Our efforts should be to give to one and all, irrespective of the feelings they may entertain towards us. It is said: दुर्जनं प्रथमं वंदे, सज्जनं तदनंतरं i. e. [(While in company) the wicked should be shown respect first, and the good only thereafter] Keeping this maxim in mind, it is a good practice to start by giving to those who are not favourably inclined towards us. The heart which desires to expand in love prompts one to give more and more; it is the same kind of heart that forgives and forgives still more. Giving is the result of a loving gesture; so also is forgiving.

Dislike comes in the way of giving as well as forgiving. Therefore before we start to give, we should forgive. Forgiving is a noble quality of the heart. When you forgive a wrong done to you, you feel so light-hearted and happy. This is **not** a psychological reaction; it is a lasting, refreshing experience. You show yourself to be more human. Forgiveness should come from the core of the heart and such a sincere act is bound to create an unfailing impression on even the most hostile heart.

In our everyday life, numerous occasions arise when we do forgive others for the wrongs they do to us, sometimes consciously, sometimes otherwise. We take these little offences in our stride. We do not allow them to rankle in our minds. We get along well with our neighbours and others, because

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we do not wish to remember and brood over unpleasant incidents in which we were involved. We forgive each other the faults, even though we see them. We are ever so ready to forgive the trespasses of our own children. **Why then should we be firm and unforgiving where others and others' children are concerned?**

Our guidelines should be: compassion, forbearance and peace. Let us, therefore, practise some **more** giving and some **more** forgiving and see for ourselves the magical effect they will have not only on those around us and on those with whom we come in contact, but equally on us also, in the form of joy and peace of mind. □□

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both and lays on a third heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something and, altogether, they have a lesson which is beyond the power of any to teach alone.

—H. E. Manning

ITCHING

DR. K. NARAYANAN

ITCHING — also known as **pruritus** — is a special problem of the skin. In fact the distress is met with **only** in the case of skin. Skin and itching go together. No day passes without our scratching the skin, though most often we do so quite unconsciously, involuntarily. But when the itching becomes intense, it takes an ugly turn. For the sufferer, it becomes a torture. There is always a subtle, concealed pleasure in scratching — a maddening pleasure that can lead to bleeding!

Surprisingly we pay very little attention to the skin in the course of the day. We do bathe and clothe the skin and do a bit of scratching when we feel like doing it. But we do all these quite unconsciously, as a matter of habit, rather than with a concerted effort to keep the skin healthy and lovely.

The skin of an adult weighs, at the average, about six pounds and covers an area approximately 25 square feet. Little do we realise that the skin acts as a formidable rampart against countless invading enemies to safeguard the billions of citizens within the rampart. But for its presence, the "walled city" will collapse without offering any effective resistance to the awesome invaders. In performing this defensive job, the skin — the rampart — is subjected to hundreds of ailments. Of these, itching is, perhaps, the feeblest.

The skin-surface is throughout sprinkled with microscopic nerve endings. These nerve endings are extremely sensitive to touch, pain and climatical changes. Itching is one of the most common complaints which occurs when the nerve endings, sensitive to itching, are activated. This can be triggered off by many factors. Here is a list of the common causes of itching:

★ **Uncleanliness:** Secretions and sweat dry up on the surface of the skin, especially around the folds of the skin. (armpits; crotch; behind the ears etc.). Unless dirt in these areas is removed daily, they irritate the skin-surface.

★ **Dry skin:** Just like any other organ in the body, the skin too needs an optimum "fluidy" conditions for normal health. Certain climates (e.g. winter) and other physical causes can cause the skin to go dry. This can be prevented or relieved by moistening the room air (air-conditioner etc.) or by lubricating the affected area with non-medicated cream preparations.

★ **Moist skin:** Often due to failure to keep certain areas (especially the folds of the skin) dry after bathing. Keep the area dry by dusting with talcum powder.

★ **Allergy:** Hypersensitivity to various things — drugs, foods, cosmetics, chemicals, clothing, etc. While antihistamine preparations can relieve the symptoms, the cause should be, meanwhile, discovered and eliminated.

★ **Bites:** By bed bugs and other insects. (lice, fleas, etc.).

★ **Soiling:** with urine and faeces etc. especially in children.

★ **Pruritus ani:** Itching in the anal region, often due to thread worms and other worm infestations.

Itching resulting from the above causes is often superficial. It can often be relieved by eliminating the causative factors. Further treatment consists of local application of ice; soaking in warm water to which is added baking soda or bran, application of calamine lotion or a cream containing anti-histamine; and antihistamine drugs.

However, persistent **pruritus** can also be a symptom of organic disease like diabetes mellitus; jaundice; small or chicken pox; uremia; worm infestations; fungus infections (ring worm etc.); eczema; hypersensitivities to a number of drugs, including antibiotics, serums and tranquillizers.

The symptom of itching can be often allayed with antihistamine preparations while the physician is engaged in the survey of discovering the basic cause of the distress.

And, finally, there is the itching resulting from mental stress or psychological disturbance. In fact, it is claimed that there is scarcely a skin complaint where the mind is not involved, however remotely. □□

ALEX HALEY'S AFRICA

V. SIVARAMAKRISHNAN

After reading Alex Haley's "Roots" of over 600 pages, the author reflects on how Naipaul and Haley react in their different ways to their ancestral cultures. The one satirises, the other idealises; the one skims the surface; the other goes down to the roots; the one is prosaic and the other is poetic.

"THE mind of man naturally hates everything that looks like a restraint upon it and is apt to fancy itself under a sort of confinement, when the sight is pent up in a narrow compass and shortened on every side by the neighbourhood of walls or mountains. On the contrary, a spacious horizon is an image of liberty, where the eye has room to range abroad, to expatiate at large on the immensity of its views and to lose itself amidst the variety of objects that offer themselves to its observation." (Addison in 'Spectator', June 23, 1712).

Historians tell us that eighteenth century in Europe was the age of elegance. Stately mansions came up in baroque and men and women in colourful dress frisked about in a 'polite world'. There was very little by way of what Addison calls the 'restraint on the mind', especially of the aristocracy, and the spirit of freedom was abroad. The closing decades of the century witnessed the French revolution with its triple cry of 'Liberty, equality and fraternity' rending the skies; and the American declaration of independence held out the 'self-evident truths', viz., "all men are created equal; they are endowed by their creator with certain inalienable rights; among these are life, liberty and the pursuit of happiness."

Ironically, the very people who valued their freedom so much

The trans-Atlantic slave trade from Africa, which the European traders found to be the most lucrative—half of the trade was in the hands of the English—and which was spread over two centuries will ever remain a blot on human civilisation.

cared little for the sufferings of a large mass of men and women who were deprived not merely of their right to liberty and happiness but their life and soul; and those unfortunates, who were used for **their** work on the plantations and in the mines, were from the continent of Africa. The trans-Atlantic slave trade from Africa, which the European traders found to be the most lucrative — half of the trade was in the hands of the English — and which was spread over two centuries will ever remain a blot on human civilisation. About 24 million slaves were taken by force from the west coast of Africa alone — which is more than the population of a vast country like Tanzania to-day. The trade reached its peak by the middle of the eighteenth century.

There are several accounts of that abominable trade in human 'cargo', through factual records and fictional creations, which have brought home its horrors in vivid detail. Thanks to the indefatigable efforts of enlightened men like William Wilberforce, the trade was put an end to in the nineteenth century. Partly for the reason that it is a closed chapter in history and partly because the twentieth-century man has worse horrors to contend with, the wretched lot of a people of a past age has become almost a faded memory.

But to read 'Roots' (1977 — Hutchison and Pan Books) of Alex Haley is to re-live that dreadful past and to pass through a whole gamut of emotions of anger and pain, horror and disgust, at man's inhumanity to man. If the quality **to move** is an attribute of literature, then 'Roots' is a classic in its genre. Sentimental Alex Haley is, his subject being the cruelties inflicted on his own ancestors. But there is nothing like indulgence in it just to arouse the emotions. 'Roots' is the work of both a researcher avid for facts and an artist sensitive to suffering; "it is a novelized amalgam of what I **know** took place together with what my researching led me to plausibly **feel** took place". The book has been read by thousands and seen on TV by millions.

Alex Haley (1921) is an Afro-American whose ancestors came from The Gambia — now Senegambia. Son of a professor of agriculture, Haley joined the U.S. Coast Guard at the age of 17, as a mess-boy when World War II broke out. How he started writing is best told in his own words:

"At sea, sometimes as long as three months, our crew's really most incessant fighting wasn't of aerial bombers or submarines, but our fighting of sheer boredom .... And I read every book in the ship's small library or that was owned and loaned by shipmates. Having read everything on board a third time, I guess simply in frustration, I decided I'd try writing some stories myself. The idea that one could roll a blank sheet of paper into a typewriter and write something on it that other people would care to read challenged, intrigued, exhilarated me — and does to this day. I don't know what else motivated and sustained me through trying to write, every single night, seven nights a week — mailing off my efforts to magazines and collecting literally hundreds of rejection slips — across the next eight years before my first story was bought".

Rosetta stone

Writing every hour he could, Haley retired from service at the age of 37 and started on a career as a full-time writer. A chance visit to the British Museum led him to examine the words chiselled on the face of the Rosetta stone — in Greek, in an unknown set of characters and in ancient hieroglyphics. For a long time the texts had remained a mystery until a French scholar deciphered them and found them meaning the same. This effort of the Frenchman, this dogged pursuit after mysterious signs and symbols of the past, had for Haley a significance — could he not himself seek the mystery of the words his great — great — great grandfather, the African slave who was brought from the Gambia, Kunta Kinte, always uttered? The two words that were always on Kinte's lips were 'ko' (a musical instrument) and 'Kambay Bolongo' (a river).

It turned out to be a quest for the Holy Grail, so arduous, so exciting. Says Haley: "In the twelve years since my visit to the Rosetta stone, I have travelled half a million miles, I suppose, searching, sifting, checking, cross-checking, finding out more and more about (my) people .... To develop Kunta Kinte's boyhood and youth took me a long time and, having come to know him well, I anguished upon his capture. I began trying to write of his, or all of Gambians' slave-ship crossing. Finally I flew to Africa and canvassed among shipping lines to obtain passage on the first possible freighter sailing from any black African port directly to the United States. It turned out to be the Farrele Lines' 'African Star.'

"When we put to sea, I explained what I hoped to do that might help me write of my ancestor's crossing. After each late evening's dinner, I climbed down successive metal ladders into her deep, dark, cold cargo hold. Stripping to my underwear, I lay on my back on a wide rough bare dunnage plank and forced myself to stay there through all ten nights of the crossing, trying to imagine 'What did he see, hear, feel, smell, taste' — and, above all, in knowing Kunta, what things did he think? My crossing, of course, was ludicrously luxurious by any comparison to the ghastly ordeal endured by Kunta Kinte, his companions, and all those other millions who lay chained and shackled in terror and their own filth for an average of eighty-ninety days, at the end of which awaited new physical and psychic horrors. But anyway, finally I wrote of the ocean crossing — from the perspective of the human cargo".

The Maryland **Gazette** of October 1, 1767, carried the following advertisements:

"JUST IMPORTED, in the ship 'Lord Liogonier', Captain Davies, from the River Gambia, in Africa, and to be sold by the subscribers, in Annapolis, for cash, or good bills of exchange on Wednesday the 7th of October next, a cargo of CHOICE HEALTHY SLAVES. The said ship will take tobacco to London on liberty at 65 sterling per ton".

The ship had arrived on September 29, 1767, with a cargo of 3,265 elephants' teeth (ivory); 3,700 pounds of bees' wax; 800 pounds of raw cotton; 32 ounces of Gambian gold; and 98 'Negroes'-42 had perished **en route.** And Kunta Kinte, the pride of the village of Juffure in The Gambai belongings to the Mandinka tribe (Muslim), was one among the survivors.

Sold at seventeen

Kunta Kinte was born of Omoro and Binta Kinte in the spring of 1750 in the village of Juffure. At the age of seventeen, a youth of strong muscular build, mentally agile and morally upright, devoted to religion and rooted in traditional culture, he was captured and sold as a slave across the Atlantic. In dealing with the birth and childhood, teenage and initiation into adult life, against the idyllic background of Juffure, Haley lets his fancy roam and, as his own emotions are deeply involved, touches poetic excellence in some passages. What lends charm to his narrative is the way he shows up a traditional culture which is a happy blend of the material and the spiritual, the good and the beautiful, with truth as its tap-root. If Haley follows Camara Laye (B.J. Dec. 1-15) in his exaltation of Afri-culture, he wields a more forceful pen and has the greater gift of the warm and colourful phrase.

The story of Kunta Kinte from his birth to captivity is best told in Haley's own words.

* * *

"The tan-tang drum resounded again; and now Omoro whispered the name into the ear of Binta, and Binta smiled with pride and pleasure. Then Omoro whispered the name to the arafang (teacher) who stood before the villagers. The first child of Omoro and Binta Kinte is named **Kunta**!' cried Brima Cesay."

"Wherever he was, Kunta was happy most of the time and he always fell asleep either with Binta rocking him on her lap or bending over him on her bed, singing softly such a lullaby as

My smiling child,
Named for a noble ancestor,
Great hunter and warrior
You will be one day
Which will give your papa pride
But always I will remember you thus.

When Kunta had a bleeding forehead:

"Grandma Yaisa ordered the children to run and bring her some kelelalu ants. When they returned, Grandma tightly pressed together the skin's split edges, then pressed one struggling driver ant after another against the wound. As each ant angrily clamped its strong pincers into the flesh on each side of the cut, she deftly snapped off its body, leaving the head in place, until the wound was stitched together".

During the harvest festival:

"The kitchen of every woman in the village offered a variety of food in open invitation to anyone who passed by and wished to stop a moment and enjoy a plateful. Kunte and his kafe (age group) gorged themselves from many calabashes of delicious stews and rice. Even roasted meats — goats and game from the forests — were in abundance; and it was the young girls' special duty to keep bamboo baskets filled with every available fruit."

The idea that one could roll a blank sheet of paper into a typewriter and write something on it that other people would care to read challenged, intrigued, exhiliarated me—and does to this day.

—Alex Haley

On the completion of Kunta's education in the Koran, history and arithmetic:

"Before the next moon appeared Omoro and Binta were among the parents who gave away a third goat — this one to the arafang as an expression of gratitude for their son's education".

Web of time

At the manhood training centre, after listening to the story of Africa and of its several kings:

"In his hut after the moro had gone that night, Kunta lay awake thinking how so many things — indeed, nearly everything they had learned — all tied together. The past seemed with the present, the present with the future; the dead with the living and those yet to be born; he himself with his family, his mates, his village, his tribe, his Africa; the world of many with the world of animals and growing things — they all lived with Allah. Kunta felt very small, yet very large. Perhaps, he thought, this is what it means to become a man".

At the meeting of the council of elders which Kunta attends when he came of age:

"And then came the case of Dembo Dabo and Kadi Tomba, who had been granted a divorce more than a rain before but now were back before the council grinning and holding hands and asking permission to re-marry. They stopped grinning when the senior elder told them sternly:

You insisted on divorce; therefore, you may not re-marry until each of you has had another wife and husband in between".

Kunta Kinte is now in his manhood, fully trained to take over its responsibilities, proud of himself and his family and with budding romantic yearnings. This Kinte is caught in the bush, where he had gone to cut a piece of wood for his drumframe, and clubbed into unconsciousness and carried across the Atlantic in the hold of 'Lord Ligonier'. Haley, with that felt experience of sleeping in the hold of a cargo ship, describes the chilling horror of life in a slave ship — what a contrast to the calm and quiet and happiness of Juffure!

Across the Atlantic

"Kunta had lost track of time. The urine, vomit and faeces that reached everywhere around him had spread into a sick paste covering the hard-planking of the shelves on which they lay ... And Kunta noticed with astonishment that they were not wearing any clothes at all . . . The whips lashed down amid screams of pain as one after another men went thumping down into the aisleways. Kunta and his Wolof shacklemate hugged each other on the shelf as the searing blows jerked them convulsively back and forth".

◆ ◆ ◆

The rest of the story may be briefly told though the temptation to deal with each episode, some joyful but most of them cruel, is too strong to resist. Bought by Massa John, Kunta was taken to Naplis. Kunta revolted and made four vain attempts to escape captivity. In the last attempt, he was caught and his foot cut off — the alternative was castration. (thanks to Jesus, or we wouldn't be here telling it' — Haley). He was handed over to Waller's brother, a Dr. William Waller, who kept the crippled Kunta first as a gardener and later as a buggy-driver. Kunta had a daughter by Bell, a slave-woman and the 'big house cook.' Kizzy, the very apple of his eye, was sold by Waller as a slave to Tom Lea, a lecherous planter, by whom she had a son, George, better known as Chicken George for his skill in training fighting cocks. George married the pious Matilda who bore him eight children one of whom was Tom, who became famous as a blacksmith. (The Kintes were traditionally blacksmiths and weavers). George and all his children were sold to Massy Murray, a North Carolina planter. Freed from slavery, Tom moved to Henning, Tennessee, where Cynthia, the last of Tom's eight children, married Simon Alexander Haley who became professor of agriculture through perseverance and hard work. The first son of the couple was Alex Haley.

Reading 'Roots' of over 600 pages, this writer is led to reflect on how Naipaul and Haley react in their different ways to their ancestral culture. The one satirises; the other idealises; the one skims the surface; the other goes down to the roots; the one is prosaic; the other is poetic. And Kunta Kinte, like Chinua Achebe's Okonkwo, remains etched in our memory.

II

Among the few women novelists of Africa, Flora Nwapa (1931) of Nigeria is a pioneer. Educated at Lagos, Ibadan and Edinburgh, she had been a teacher and government official. Flora's gifts of imagination and expression are ordinary and she revels in the sentimental kind of novel. Her two novels 'Efuru' (African Writers' Series 26) and Idu (AWS 56) are sentimental stories of the lives of two self-willed women. One learns from the stories, the manners, customs and traditions of the humble fisher-folk of Eastern Nigeria.

□ □ □

Every large business has its system which renders its vast machinery workable, enabling it to run like a well-balanced and well-oiled machine. There can be no marked success apart from a love of regularity and discipline.

SYSTEM

JAMES ALLEN

SYSTEM is that principle of order by which confusion is rendered impossible. In the natural and universal order, everything is in its place, so that the vast universe runs more perfectly than the most perfect machine. Disorder in space would mean the destruction of the universe; and disorder in a man's affairs destroys his work and his prosperity.

All complex organizations are built up by system. No business or society can develop into large dimensions apart from system, and this principle is pre-eminently the instrument of the merchant, the businessman, and the organizer of institutions.

There are many departments in which a disorderly man may succeed — although attention to order would increase his success; — but he will not succeed in business unless he can place the business entirely in the hands of a systematic manager, who will thereby remedy his own defects.

All large business concerns have been evolved along definitely drawn systematic lines, any violation of which would be disastrous to the efficiency and welfare of the business. Complex business or other organizations are built up like complex bodies in nature, by scrupulous attention to details. The disorderly man thinks he can be careless about everything but the main end, but by ignoring the means he frustrates the end. By the disarrangement of details, organisms perish, and by the careless neglect of details, the growth of any work or concern is prevented.

Disorderly people waste an enormous amount of time and energy. The time frittered away in hunting for things is sufficient, were it conserved by order, to enable them to achieve any success. For, slovenly people never have a place for anything, and have tc hunt, frequently for a long time, for any article which they require. In the irritation, bad humour, and chagrin which this daily hunting for things brings about, as much energy is dissipated as would be required to build up a big business, or scale the highest heights of achievement in any direction.

Orderly people conserve both their time and energy. They never lose anything, and therefore never have to find anything. Everything is in its place, and the hand can be at once placed upon it, though it be in the dark. They can well afford to be cool and deliberate, and so use their mental energies in things more profitable than irritation, bad temper, and accusing of others for their own lack of order.

There is a kind of genius in system which can perform apparent wonders with ease. A systematic man can get through so great a quantity of work in such a short time, and with such freedom from exhaustion, as to appear almost miraculous. He scales the heights of success while his slovenly competitor is wallowing hopelessly in the bogs of confusion. His strict observance of the law of order enables him to reach his ends swiftly and smoothly, without friction or loss of time.

The demands of system, in all departments of the business world, are as rigid and exacting as the holy vows of a saint, and cannot be violated in the smallest particular but at the risk of one's financial prospects. In the financial world, the law of order is an iron necessity, and he who faultlessly observes it, saves time, temper and money.

Every enduring achievement in human society rests upon a basis of system; so true is this, that were system withdrawn, progress would cease. Think, for instance, of the vast achievements of literature — the works of classic authors and of great geniuses; the great poems, the innumerable prose works, the monumental histories, the soul-stirring orations; think also of the social intercourse of human society, of its religions, its legal statutes, and its vast fund of book knowledge — think of all these wonderful resources and achievements of language, and then reflect that they all depend for their origin, growth, and continuance on the systematic arrangements of twenty-six letters, an arrangement having inexhaustible and illimitable results by the fact of its rigid limitation within certain fixed rules.

Again all the wonderful achievements of mathematics have come from the systematic arrangement of ten figures; while the most complex piece of machinery, with its thousands of parts working together smoothly and almost noiselessly to the achievement of the end for which it was designed was brought forth by the systematic observance of a few mechanical laws.

Herein we see how system simplifies that which is complex; how it makes easy that which was difficult; how it relates an infinite variety of details to the one central law of order, and so enables them to be dealt with and accounted for with perfect regularity, and with an entire absence of confusion.

The scientist names and classifies the myriad details of the universe, from the microscopic rotifier to the telescopic star, by his observance of the principle of system, so that out of many millions of objects, reference can be made to any one object in, at most, a few minutes. It is this faculty of speedy reference and swift despatch which is of such overwhelming importance in every department of knowledge and industry, and the amount of time and labour thus saved to humanity is so vast as to be incomputable. We speak of religious, political, and business systems; of systems of thought, education, travel, government, and so on, indicating that all things in human society are welded together by the adhesive qualities of order.

System is, indeed, one of the great fundamental principles in progress, and in the binding together, in one complete whole, of the world's millions of human-beings while they are at the same time each striving for a place, and are competing with one another in opposing aims and interests.

We see here how system is allied with greatness, for the many separate units whose minds are untrained to the discipline of system, are kept in their places by the organizing power of the comparatively few who perceive the urgent, the inescapable necessity for the establishment of fixed and inviolable rules, whether in business, law, religion, science, or politics — in fact, in every sphere of human activity; for, immediately two human beings meet together, they need some common ground of understanding for the avoidance of confusion; in a word, some system to regulate their actions.

Life is too short for confusion; and knowledge grows and progress proceeds along avenues of system which prevent retardation and retrogression, so that he who systematizes his knowledge or business, simplifies and enhances it for his successor, enabling him to begin, with a free mind, where he left off.

Every large business has its system which renders its vast machinery workable, enabling it to run like a well-balanced and well-oiled machine. A remarkable business man, a friend of mine, once told me that he could leave his huge business for twelve months, and it would run on without a hitch till his return; and he does occasionally leave for several months, while travelling, and on his return, every man, boy and girl; every tool, book, and machine; every detail down to the smallest, is in its place doing its work as when he left; and no trouble, no difficulty, no confusion has arisen.

There can be no marked success apart from a love of regularity and discipline, and the avoidance of friction along with the restfulness and efficiency of mind which spring from such regularity. People who abhor discipline, whose minds are ungoverned and anarchic, and who are careless and irregular in their thinking, their habits, and the management of their affairs, cannot be highly successful and prosperous, and they fill their lives with numerous worries, troubles, difficulties, and petty annoyances, all of which would disappear under a proper regulation of their lives.

An unsystematic mind is an untrained mind, and it can no more cope with well-disciplined minds in the race of life than an untrained athlete can successfully compete with a carefully trained competitor in athletic contests. The ill-disciplined mind, that thinks anything will do, rapidly falls behind the well-disciplined minds — who are convinced that only the best will do — in the strenuous race for the prizes of life, whether they be material, mental, or moral prizes. The man who, when he comes to do his work, is unable to find his tools, or to balance his figures, or to find the key of his desk, or the key to his thoughts, will be struggling in his self-made toils while his methodical neighbour will be freely and joyfully scaling the invigorating heights of successful achievement. The business man whose method is slovenly, or cumbersome, or behind the most recent developments of skilled minds, should only blame himself if his prospects are decadent, and should wake up to the necessity for more highly specialized and effective methods in his concern. He should seize upon opportunities to economize time and labour, to aid him in thoroughness, deliberation and despatch.

System is the law by which everything — every organism business, character, nation, empire — is built. By adding cell to cell, department to department, thought to thought, law to law, and colony to colony in orderly sequence and classification, all things, concerns and institutions grow in magnitude, evolve to completeness. The man who is continually improving his methods, is gaining in building power; it therefore behoves the business man to be resourceful and inventive in the improvement of his methods, for the builders — whether of cathedrals or characters, businesses or religions — are the strong ones of the earth, and the protectors and pioneers of humanity. The systematic builder is a creator and preserver, while the man of disorder demolishes and destroys, and no limit can be set to the growth of a man's powers, the completeness of his character, the influence of his organization, or the extent of his business, if he but preserves intact the discipline of order, and have every detail in its place, keep every department to its special task, and tabulate and classify with such efficiency and perfection as to enable him at any moment to bring under examination or into requisition the remotest detail in connection with his special work.

In system is contained these four ingredients:

1. Readiness
2. Accuracy
3. Utility
4. Comprehensiveness.

Readiness is aliveness:

It is that spirit of alertness by which a situation is immediately grasped and dealt with. The observance of system fosters and develops this spirit. The successful General must have the power of readily meeting any new and unlooked-for move on the part of the enemy, so every business man must have the readiness to deal with any unexpected development affecting his line of trade; and so also must the man of thought be able to deal with the details of any new problem which may arise. Dilatoriness is a vice that is fatal to prosperity, for it leads to incapability and stupidity. The men of ready hands, ready hearts, and ready brains, who know what they are doing, and do it methodically, skilfully, and with smooth yet consummate despatch, are the men who need to think little of prosperity as an end, for it comes to them whether they seek it or not; success runs after them, and knocks at their door; and they unconsciously command it by the superb excellence of their faculties and methods.

Accuracy is of supreme importance in all commercial concerns and enterprizes, but there can be no accuracy apart from system, and a system which is more or less imperfect will involve its originator in mistakes more or less disastrous until he improves it.

Inaccuracy is one of the commonest failings, because accuracy is closely allied to self-discipline, and self-discipline along with that glad subjection to external discipline which it involves, is an indication of high moral culture to which the majority have not yet attained. If the accurate man will not willingly subject himself to the discipline of his employer or instructor, but thinks he knows better, his failing can never be remedied, and he will thereby bind himself down to an inferior position, if in the business world, or to imperfect knowledge, if in the world of thought.

The prevalence of the vice of inaccuracy (and in view of its disastrous effects it must be regarded as a vice, though perhaps one of the lesser vices) is patent to every observer in the way in which the majority of people relate a circumstance or repeat a simple statement of fact. It is nearly always made untrue by more or less marked inaccuracies. Few people, perhaps (not reckoning those who deliberately lie), have trained themselves to be accurate in what they say, or are so careful as to admit and state their liability to error, and from this common form of inaccuracy many untruths and misunderstandings arise.

More people take pains to be accurate in what they do than in what they say, but even here inaccuracy is very common, rendering many inefficient and incompetent, and unfitting them for any strenuous and well-sustained endeavour. The man who habitually uses up a portion of his own or his employer's time in tryi g to correct his errors, or for the correction of whose mistakes another has to be employed, is not the man to maintain any position in the work-a-day world; much less to reach a place among the ranks of the prosperous.

There never yet lived a man who did not make some mistakes on his way to his particular success, but he is the capable and right-minded man who perceives his mistakes and quickly remedies them, and who is glad when they are pointed out to him. It is habitual and persistent inaccuracy which is a vice; and he is the incapable and wrong-minded man who will not see or admit his mistakes, and who takes offence when they are pointed out to him.

The progressive man learns by his own mistakes as well as by the mistakes of others. He is always ready to test good advice by practice, and aims at greater and ever greater accuracy in his methods, which means higher and higher perfection, for accuracy is perfection, and the measure of a man's accuracy will be the measure of his uniqueness and perfection.

Utility or usefulness, is the direct result of method in one's work. Labour arrives at fruitful and profitable ends, when it is systematically pursued. If the gardener is to gather in the best produce, he must not only sow and plant, but he must sow and plant at the right time, and if any work is to be fruitful in results, it must be done seasonably and the time for doing a thing must not be allowed to pass by.

Utility considers the practical end, and employs the best means to reach that end. It avoids side issues, dispenses with theories, and retains its hold only on those things which can be appropriated to good uses in the economy of life.

Unpractical people burden their minds with useless and unverifiable theories, and court failure by entertaining speculations which, by their very nature, cannot be applied in practice. The man whose powers are shown in what he does, and not in mere talking and arguing, avoids metaphysical quibblings and quandaries, and applies himself to the accomplishment of some good and useful end.

That which cannot be reduced to practice should not be allowed to hamper the mind. It should be thrown aside, abandoned and ignored. A man recently told me that if his theory should be proved to have no useful end, he should still retain his hold upon it as a beautiful theory. If a man chooses to cling to so-called "beautiful theories" which are proved to have no use in life and no substantial basis of reality, he must not be surprised if he fails in his worldly undertakings, for he is an unpractical man.

When the powers of the mind are diverted from speculative theorizing to practical doing, whether in material or moral directions, skill, power, knowledge and prosperity increase. A man's prosperity is measured by his usefulness to the community, and a man is useful in accordance with what he does, and not because of the theories which he entertains.

The carpenter fashions a chair; the builder erects a house; the mechanic produces a machine; and the wise man moulds a perfect character. Not the schismatics, the theorists and the controversialists, but the workers, the makers and the doers are the salt of the earth.

Let a man turn away from the mirages of intellectual speculation, and begin to do something, and to do it with all his might, and he will thereby gain a special knowledge, wield a special power, and reach his own unique position and prosperity among his fellows.

Comprehensiveness is that quality of mind which enables a man to deal with a large number of related details, to grasp them in their entirety, along with the single principle which governs them and binds them together. It is a masterly quality, giving organizing and governing power, and is developed by systematic attention to details. The successful merchant holds in his mind, as it were, all the details of his business, and regulates them by a system adapted to his particular form of trade. The inventor has in his mind all the details of his machine, along with their relation to a central mechanical principle, and so perfects his invention. The author of a great poem or story in-relates all his characters and incidents to a central plot, and so produces a composite and enduring literary work. Comprehensiveness is analytic and synthetic capacity combined in the same individual. A capacious and well-ordered mind, which holds within its silent depths an army of details in their proper arrangement and true working order, is the mind that is near to genius, even if it has not already arrived. Every man cannot be a genius, nor does he need to be, but he can be gradually evolving his mental capacity by careful attention to system in his thoughts and business, and as his intellect deepens and broadens, his powers will be intensified and his prosperity accentuated.

Such then are the four corner pillars in the Temple of Prosperity, and of themselves they are sufficient to permanently sustain it without the addition of the remaining four. The man who perfects himself in Energy, Economy, Integrity and System will achieve an enduring success in the work of his life, no matter what the nature of that work may be. It is impossible for one to fail who is full of energy, who carefully economizes his time and money, and virtuously husbands his vitality, who practises unswerving integrity, and who systematizes his work by first systematizing his mind.

Such a man's efforts will be rightly directed, and that, too, with concentrated power, so that they will be effective and fruitful. In addition he will reach a manliness and an independent dignity which will unconsciously command respect and success, and will strengthen weaker ones by his very presence in their midst. "Seest thou a man diligent in business; he shall stand before kings, he shall not stand before mean men," says Scripture of such a one. He will not beg, or whimper, or complain, or cynically blame others, but will be too strong and pure and upright a man to sink himself so low. And so standing high in the nobility and integrity of his character, he will fill a high place in the world and in the estimation of men. His success will be certain and his prosperity will endure. "He will stand and not fall in the battle of life." □ □ □

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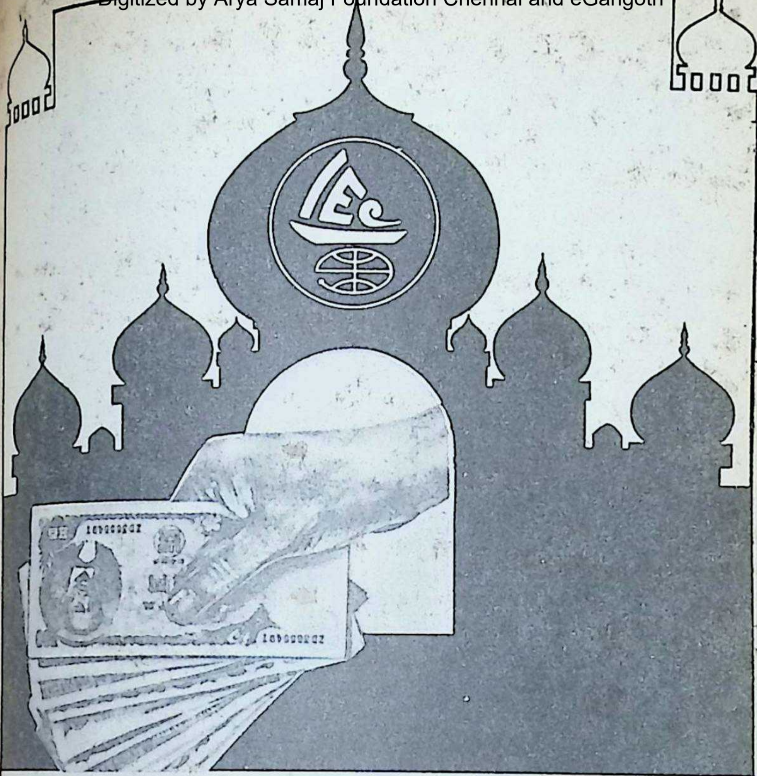

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Col. H. S. OLCOTT
Founder of the Theosophical Society

D. ANJANEYULU

NEARLY two decades before Swami Vivekananda proclaimed to the world the truth about Hindu religion and the uniqueness of Indian philosophy from a platform in Chicago, it was given to two foreigners to sow the seed for the renaissance of Indian spiritual tradition in another American city. The name of the city, not particularly known for its preoccupation with the life of the spirit, is New York and the two foreigners, so called only by the accident of birth, were Madame H. P. Blavatsky, a Russian aristocrat, and Col. H.S. Olcott, a veteran of the American army.

These two were responsible for the birth of the Theosophical Movement and its growth and stabilisation during the first three decades. While the Madame was the mother of the Movement — the source of its first inspiration and basic philosophy, the Colonel was the father of the Theosophical Society, its first President and prime mover behind the organisation.

Theosophy, which literally means "Divine Wisdom" is not a new religion, but represents the underlying wisdom of all religions, linking all humanity and guiding it upward in an evolutionary journey. Quest for truth is uppermost in its scale of values.

The Theosophical Society was formed with three main objectives:—

1. To bring together all those who aspire to a universal brotherhood with no distinction of caste, creed, country, colour, race or sex;
2. To probe the untapped potentialities of man and the unexplored nature of the universe; and
3. To promote the study of comparative religions, leading towards harmony.

Henry Steel Olcott was born on August 2, 1832 at Orange in New Jersey, of hardy, puritan stock. Starting his career as an Attorney, he fought in the Civil War on the side of the Unionists, rising to the rank of a Colonel. He became a friend of President Lincoln, who, knowing his reputation for courage and integrity, put him in charge of the Commission of Enquiry into cases of corruption relating to army contracts. It did not win him new friends, though it might have enhanced his reputation.

After a variety of escapades in mining and other kinds of entrepreneurship, Olcott turned his attention to the new wisdom, with its emphasis on the occult, esoteric and the eclectic, under the powerful influence of Madame Helena Petrovna Blavatsky. She was the daughter of a Russian army officer and was gifted with extraordinary powers of extra-sensory perception, including clairvoyance. More than all these, she had a vision of the future of humanity, in terms of universal brotherhood and harmony, based on the secrets vouchsafed to her in the teachings of the great Masters of India and Tibet. Olcott, who shared these ideals, was also inspired by this vision. The result was the founding of the Theosophical Society in 1875.

The two began to work together. After the seed of the society was sown on the American soil and the plant began to strike root, they had to wait for full three years before they could reach their land of destiny — India. Overcoming many obstacles, they did reach Bombay early in 1879 and toured important centres like Simla, Lahore, Varanasi and Calcutta. While the inspired, witty and charismatic, Blavatsky, restricted herself to private conversation, Olcott, articulate, methodical, persuasive and restrained, had to do all the public speaking, including discussions and debates with the orthodox pandits. Both had psychic powers.

Olcott practised the art of magnetic healing. This was only humanitarian work, unconnected with the core of his new philosophical teaching. But it gave a tremendous boost to the new movement.

A Buddhist by personal choice, Olcott was well acquainted with the main religions of India and was able to establish rapport with educated Indians, including Hindus, Muslims, Parsees and Christians. The response was naturally the largest from the first group, which was also the largest. The reaction from the Christian missionaries was predictably hostile and the attitude of the British officials was initially one of caution and suspicion.

Taking a lively interest in the Indian social situation, including that of the welfare of the lowly and the lost, he started schools for the untouchables, then known as the Panchamas, the first of its kind at Adyar, over 90 years ago, almost a generation before Gandhi thought of Harijan Welfare. He did it as a part of his duty, with no touch of any patronising attitude.

As for the spread of the society, in a period of over 30 years from 1875 to 1906, President Olcott issued nearly a thousand charters to theosophical lodges all over the world. He never relented in his devotion to duty, despite a series of unforeseen problems that threatened the future of the Society. He was happy to see it grow into a worldwide but closeknit organisation.

The true impact of the pioneering work done by the farseeing teacher and man of action is hard to assess, over a century after the struggle had begun. The ideas took time to bear fruit in the minds of men. The harvest is there for followers all over the world to reap.

In the picturesque words of his able biographer, Howard Murphet,

"Eventually, the plants grew and began to flower, refreshing the climate of thought in many places, inspiring individuals, creating new organisations based on the concept of human brotherhood. Yet many who call the flowers today have no idea who turned the first sod a hundred years ago."

Taken ill towards the end of 1906, Olcott was able to preside over the annual convention at Adyar only from his sick bed. The address was read by his would-be-successor, Mrs. Annie Besant. Her succession was obviously approved by the celestial masters as well as the terrestrial delegates.

Apart from being an inspiring teacher, Olcott was a rare human being who walked with kings, but kept the common touch. A typical and touching example of his humanity is given by his biographer.

Olcott made sure that all his debts, literal and metaphorical, were duly paid. He called his Muslim tailor and asked him if there was any debt outstanding. "No," replied the tailor. "Well," said the Colonel, "I shall not be needing any more coats. There are two left in fair condition; please give them to your son."

Then in thanking him for his good service, Henry gave him a little present of money, "because his wife was an expectant mother."

The tailor's eyes were filled with tears as he withdrew.

H. S. Olcott died at 7.27 A.M. on February 17, 1907, deeply mourned by all those who knew him, irrespective of any barrier.

His last message, read by Mrs. Besant, is a perennial source of inspiration, not only to Theosophists but to every one else interested in eternal values of life and religion.

"There is no religion higher than Truth and in the Brotherhood of Religions lies the peace and progress of humanity."

Born in America, Olcott died in the land he loved so well — India. His heart was at Adyar, the charmed place for him, shaded, palm-fringed on the banks of the slow, shallow stream. The bier was borne by Hindus and Buddhists to a spot here. In the simple Hindu way, they cremated the one, who, a generation and more earlier, had pioneered cremation in America.

His ashes were collected, half for the Ganga, near Varanasi, and the other half for the Adyar, he knew so closely.

The 'ifs' of history are imponderable and intriguing. Had Olcott stayed on in America, continuing in politics, he might well have become President, like his friend and mentor, Abraham Lincoln. But, his ambition did not lie that way — where you see the rough and tumble of men with a comparatively limited perspective. His vision encompassed the whole of this world and something of the others as well, where his Masters dwelt. It envisaged a brotherhood that cut across all categories and presaged a harmony that men can enjoy when they grasp at the wisdom of the Gods. □ □ □

In the morning fix thy good purpose; and at night examine thyself what thou hast done, how thou hast behaved thyself in word, deed and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbour.

—Thomas A. Kempis

Oliver Goldsmith

Wise, Generous but Gullible!

MAHENDRA N. PANDIA

Ill fares the land, to hastening ills a prey,
Where wealth accumulates but men decay.

Who does not remember these prophetic lines of Goldsmith whose fame rests more as a prose writer than as a poet. Here is an essay on one who rose to literary eminence through the literary genre of Essay.

TO the south east of the south transept of the ancient, hallowed edifice, the Westminster Abbey, stands to this day in the Poets Corner, under a marble arch ensconced by laurel leaves, the medallion portrait of Oliver Goldsmith with a tablet beneath, bearing the epitaph by Dr. Johnson: "Ingenio sublimis, vividus versatilis, oritione grandes, nitudus venustus" (ingenious, lofty, lively, versatile, in style weighty, clear, engaging), erected to his memory by the literary club as a tribute to the great and good man whose touch adorned all it came into contact with — Poetry, Drama, Fiction, Essay, Biography, History.

Oliver Goldsmith

And yet his rise to fame and fortune was over a thorny passage, haunted by fear and anxiety which hastened his premature end! He, whose works are now read the world over and spoken of reverentially, had walked through Holland, France, Germany, Italy, Switzerland, for a year, begging his way or earning a night's rest in some poor, obscure corner, with his flute. Arriving in England, he did hard hack work to get even a pittance, slaved as usher, chemist-assistant, medical man, proof reader, though meant for higher literary pursuits, till Fortune smiled on him, when with selfless and unworldly generosity, he gave away whatever he had won the hard way, to him who, even by a made up tale, touched his all too simple heart. Vain and jealous, perhaps, he was never mean or boorish, selfish or worldly. And this aspect of his influenced his characters — Dr. Primrose, Sir William Thornhill, The Man in Black, Hardcastle, Honeywood — which made them all the more lovable.

Born at Smith Hill near Dublin, he was too poor to receive education as a paying student and so working as a sizar, he made his way to graduation; his uncle, then gave him £50 so that he could read for Law; this he gambled away; again the uncle came to his dear nephew's rescue with another £50. With this he left Dublin (1752) like James Joyce later, never to return. But he always remembered it with affection and wrote lovingly concerning it — his village of nativity, Lessing, which was revivified as "Sweet Auburn," years later! He left for Leyden to get a medical degree. How he got it, — if he got it at all — is not clear. From this period his travails began. Without a soul whom he could call his own, without a penny on his person, with nothing except his Irish optimism and his robust faith, his observant eye and his talent with the flute, he walked miles by sun and candle-light and found his journey's end in London (1756).

Fortunately for the realm of letters, he was rejected as not suitable or qualified when he applied for priesthood, when he appeared before the board for appointing a medical officer on the Coromandel Coast and when he presented himself for the post of a surgeon on a naval vessel bound for India.

He then turned to literature for which he had adequate gifts and he devoted himself industriously to writing history, biography, essays for the sundry magazines of the day; it was this last genre of literature, the Essay, which could be said to have launched him on his career, for it attracted the attention of John Newberry, whose **The Public Ledger** had started appearing from January, 1760. Impressed by his penmanship, he asked him to contribute two essays weekly, for a year in return for £100. Thus began the famous 123

"Chinese Letters" which were later collectively published as **The Citizen of the World.** Here Goldsmith, adopting the then popular manner, commented with gentle irony and humour on the customs, manners, events and life of the English as seen through the eyes of the philosophic Lien Chi Altangi, a native of Honan, currently resident in London and corresponding with Fum Hoam, an acquaintance in China. There was a slender thread of narrative to unify the series, and a thin love interest to make it more readable. Hung-Po, Altangi's son, and Zelos ultimately found it possible to get united despite intervening abductions and other misfortunes. There are other characters equally impressive — The Man in Black, generous to a fault, yet considering himself a prodigy of parsimony; Beau Tibbs, poor, absurd but boastful of non-existent familiarity with the nobility; Mr. Fudge, the bookseller; the pawn broker's wife and others.

These human, bifocal, epistolary essays about people and places have for us, at this distance, great sociological value. Subjects like capital punishment, the rapidly increasing growth of enclosures, fashions of the day, the problem of poverty, the death of George II, the coronation of his successor, these and many others stand out claiming attention. The famous "A City Night Piece" which describes with a touching pathos the events in a city after dark — "when the suicide lifts his guilty arm against his own sacred person," finds its place here; so does that other essay wherein he humorously comments upon a British peculiarity — their love for decorations and ornaments. "I have seen (says Altangi) five black lions, three blue bears, in less than a circuit of half a mile and yet you know that animals of these colours are nowhere to be found!"

Though he was now earning enough for himself and his reputation was steadily rising — Dr. Johnson had come to appreciate his genius — such was his squandermania, that he was always in debt, and it was on one such desperate occasion that he sent for Dr. Johnson's immediate assistance. He was sent a guinea with the assurance that he himself would follow soon. On doing this, Johnson to his dismay found that the guinea had changed into a bottle of Madeira and the land lady was as far from receiving her dues as ever before. Putting an instant stop to this unseemly celebration, Johnson asked if he had anything in readiness for the press and on being shown a manuscript of a novel, read it swiftly, and finding it promising sold it to Newberry for £60. Thus did **The Vicar of Wakefield** which people read with pleasure even to this day, cross his threshold, for a meagre amount, and that too, owing to the generosity of Newberry and Johnson! And yet it remained unpublished for four years till his reputation was more firmly established with **The Deserted Village** and **The Traveller** in the Seventies!

When it was published at last, its many "faults" notwithstanding, it was at once recognised as a landmark in English fiction. At a time when the Novel was formless or hydra-headed, with very many experimenters, this book gave it some rigidity. It told a clean story of domestic bliss, of stoic fortitude, and unshakeable faith, of Virtue triumphant, in a language that was at once simple and sublime.

Dr. Primrose, the Vicar, married to the vain and credulous Deborah loses his fortune and is reduced to penury; he moves to poorer quarters and his daughter, Olivia, is abducted by Squire Thornhill on whose estate he is dwelling as a tenant; his house burns down and he is taken to the debtor's prison as he can't pay his rent; Olivia who has been rescued and has returned is reported dead; his son, George, is brought in fetters and is awaiting execution; but he bears all his crosses with equanimity when suddenly the clouds are lifted and things take a turn for the better with a happy ending round the corner.

Though this reversal of situation is too sudden to be entirely convincing, and though coincidences clutter our path, though numerous digressions, songs, and philosophic sermons distract our attention very often, the gentle humour, the subtle irony, the charisma of the main protagonists save the novel and it easily becomes and remains highly readable.

Here we read of the justly famous and deeply amusing episode concerning his son, Moses, who sells their horse for a gross of silver rimmed spectacles, which on further inquiry show the presence not even of that much silver! We read with mixed feelings of the family portrait wherein Deborah appears with diamonds in her stomacher to impress the neighbours but which has to occupy ultimately an inglorious corner of an inner room as it is too large to be displayed anywhere! Mr. Burchell (in reality Sir William Thornhill and the wicked squire's uncle) is another character whom we cannot afford to forget — he saves Olivia and compels his philandering nephew to marry her while he marries Sophia. George is also happily married to Arabella and the lost possessions of the Vicar are now restored to him. Much of what is mentioned is from Goldsmith's own experience and Dr. Primrose's manner of facing adversity and affluence would find an echo in the author's own life.

This was followed by **The Deserted Village** (1770) which established his reputation as a poet. Here he expresses his grief at the depopulation of villages, the growth of enclosures by the rich, the neglect of agriculture. He refers to the seat of my youth — "the Sweet auburn" — and the contrast between then and thereafter:

Sweet Auburn, loveliest village
of the plain
Where health and plenty
cheered the labouring swain;
These were thy charms, but all
these charms are fled"...
Ill fares the land, to hastening
ills a prey,
Where wealth accumulates but
men decay.

Then he gives vignettes of some of the people of Lessing whom he still remembered — the village priest, "passing rich on £40 a Year":

More skilled to raise the wretched than to rise.
Truth from his lips prevailed
with double sway,
And fools who came to scoff
remained to pray.

The School master is another character he describes:

Well had the boding tremblers
learnd to trace
The day's disasters in his
morning face.
Full well they laughed with
counterfeited glee,
At all his jokes, for many a
joke had he.

He then strikes a touching personal note:

I still had hopes, my long
vexations past,
Here to return and die at home,
at last.

Four years later came another poem "The Traveller" wherein he examines the social and political conditions of some countries on the Continent. Basing his comments on what he had observed during his "walking tour" of a decade ago, he mentions the fast downward trend all too noticeable:

Where wealth and freedom
reign, contentment fails
And honour sinks where commerce long prevails.

Of the Swiss he says, "Their morals, like their pleasures are but low." The Dutch fare no better: **Craft and fraud appear. Even liberty itself is bartered here.** In Belgium "Law grinds the poor and rich men rule the law."

For one who could write so well and draw so convincing characters the siren call of the theatre is hard to resist and so we see him attempting this genre of writing also. Since that Licensing Act under Whalpole, the Theatre had suffered an eclipse and it was left to him and others to rescue it from oblivion. So came **The Good Natured Man** (1768) and **She Stoops to Conquer** (1773). The latter play became more popular due to its plot-intricacy and humorous situations.

Marlow in love with Kate is too shy to tell her so. Once he loses his way on a dark night and is directed by the mischievous and idle Tony Lumpkin to the Hardcastle House when he asks to be directed to an inn where he could spend the night. Here Marlow treats Hardcastle and Kate, as if they were the inn-keeper and the bar-maid, and they too, rising to the occasion, let the misunderstanding continue till it is cleared the following morning. Hardcastle with his fondness for everything that is old (old friends, old wine, old books, old manners) was a novel addition to the cast of characters till then seen on the British stage and he instantly won the hearts of his viewers.

The other play, took some time to appeal. It spoke of young Honeywood, credulous, openhearted, ready to part with his belongings to the poor. Sir William, to teach him a lesson (for he is Honeywood's uncle) arranges that he be arrested for debt to enable him to find out if he has any true friends. Miss Richland, whom Honeywood loves, saves him from the bailiffs but it is Lofty who gets the credit! Later the truth is out and their marriage is solemnised, with Honeywood now chastened. Thus did Goldsmith touch different areas of writing adorning each one of them. His venerable qualities shine through them all. May be he had his faults — but as Dr. Johnson has said of him: "Let not his faults be remembered; he was a great man!" He died on April 4, 1774, aged 46 and in debt. ☐

How can you live sweetly amid the vexatious things, the irritating things, the multitude little worries and frets, which lie all along your way, and which you cannot evade? You cannot at present change your surroundings.

Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats.

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.

—J. R. Miller

Aryans settled in Punjab and evolved the Vedic way of life. The Upanishads which were composed in Punjab gave a subtle insight into the meaning of life

Ancient PUNJAB

SAHDEV VOHRA

PUNJAB, geophysically, forms a part of the Indo-Iranian plateau extending from the Caspian sea to the Aravalli hills. There are several graves dug in Baluchistan and Sind and north of Peshawar which show the presence of man in those areas before the second millennium B.C. The typical flora was a thorn and scrub cover in the arid desert conditions with scanty rainfall. Along the rivers and in the mountains were to be found a thick forest growth. The animals included the hippopotamus and the tiger, as well as cattle, camels and other animals which were domesticated.

Man entered from Iran and Central Asia. The redware and plain grey pottery of Gandhara show contacts with Iran and Central Asia. There may have been a movement of the Dravidian-speaking people also from the West, as appears from the language of the Brahuis of Baluchistan, which has remarkable affinities with the Tamil language.

The first extensive remains (besides pottery and graves) are however to be found in the cities of Harappa and Mohenjo Daro in Punjab and Sind respectively. Lothal is another city of the same civilisation near Ahmedabad. Other sites have been dug belonging to this civilisation in areas as far afield as Nasik in Maharashtra, Rupar in Punjab and even in the Jammu region. It was an urban civilisation re-

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rkably similar to these in sopotamia. That they traded th each other is confirmed by arappan seals found in Meso- tamia. It appears that they pended on agricultural produce m the hinterland which sup- ed gram stored in granaries these cities. The cities were model of planned urban life. ere were all the amenities of life of leisure and affluence.

The five rivers of Punjab all w from the north-east to the th-west. These rivers pro- ded the means of irrigating e crops in an otherwise arid d. There is evidence that e river Saraswati dried up and at there was a general desic- tion of the heartland of this ilisation in the second millen- m B.C., leading to the vement of these peoples from th Punjab, Sind and Rajas- n to the east and north. Cer- ily this civilisation left no ce till the excavations in the ntieth century of the mounds Harappa and Mohenjo Daro iscovered it.

The polished grey potteryware the Harappans shows that the rappans moved into the Gan- ic valley, as well as into the as south of the Narmada.

Aryans settle

The Aryans who came into ia had the same gods as the yans who were in Turkey in e second millennium B.C. These gods, Indra, Varuna and others, are mentioned in the rock inscriptions found at Boguz Koy on the Anatolian plateau. The Aryans entered Punjab from Gandhara. The Rig Veda gives ample evidence of these pastoral people and their life. Their religious beliefs, as of the other branches of the Aryans, were related to the worship of forces of nature and of anthropomorphic gods embodying these forces.

Saliagram of Darius

The Aryans settled in Punjab and evolved the Vedic way of life. In the course of a thousand years, the simple worship of gods and sacrifices performed to them gradually became transformed, because of their keen and open minds, into a deep enquiry into the creation of life, its purpose, and its end. The Upanishads which were composed in Punjab gave a subtle insight into the meaning of life. The language became a prime instrument of clarity and refinement in thought. Sanskrit acquired a grammar which, on the one hand, made it a model of precision and succinctness but, on the other hand, made it rigid. Students used to come all the way from Magadha to Takshasila (Taxila) to study the purest form of Sanskrit.

Did the Aryan way of life include trade and commerce? We know that Taxila was a great centre of learning and, later, of trade and commerce. The situation in the fertile and picturesque Upper Sind Sagar and Doab made it a trijunction of the routes from Pataliputra, from Peshawar and from Srinagar in Kashmir. It was a centre of the Achaemenian satrapy when the Iranian, Darius I, conquered this part of Punjab two hundred years before Alexander the Great (518 BC). It was during the Iranian rule over Sind and part of Punjab till 359 BC that "active commercial relations were maintained between Persia and the Indian satrapy." When Alexander invaded India, "the north-west was parcelled out into a number of independent states, some like Takshasila with monarchic, other, like the Kathaoi and Malloi, with oligarchic or quasi-democratic constitutions." The king of Taxila offered to join Alexander in an attack on the Paurava king east of the Jhelum, his rival. The Greeks, however, had no direct influence over Punjab. It was only later that the Greeks settled in Bactria invaded India. The Bactrian Greek kings invaded Gandhara at the beginning of the second century B.C.

Immediately after the departure of Alexander, Chandragupta Maurya extended his empire to include Gandhara. Seleucus, the successor to Alexander's Asian dominions, invaded Gandhara in 305 B.C. but had to cede to Chandragupta not only Gandhara but "those parts of Gedrosia and Arachosia which lay along the Indus." Taxila became a viceroyalty under the Mauryas and Asoka was, as a young man, posted here as viceroy. Later his son, Kunala, also ruled here on his behalf. The Mauryan administration was an all-pervasive network, with the life of the citizen thoroughly controlled by a large and graded bureaucracy. The state watched not only the citizen but also its own servants who were under surveillance of spies. All this can be seen from the Arthashastra and from the accounts given by Megasthenes.

In 262 B.C. Asoka, after his conquest of Kalinga, changed the system of administration to the extent that he employed 'dhamma mahamatras,' a set of public servants to enforce 'Dhamma'. (law of piety). This did not alter the basic character of the administration but showed to the people that Asoka was a Buddhist in action. The inscriptions of Asoka propagating the 'dhamma' in Gandhara and Afghanistan are in Aramaic and Greek scripts and show that Asoka was concerned that his message be in the locally understood scripts.

Bactrian Greeks

After the Maurya empire me to an end in the second ntury B.C., the Sunga empire sted for another century. Taxi- became an independent king- m for a short period of about ty years. It was during this riod that Antiochus III of tioch paid a visit to the Kabul lley whose ruling chief, Lubh- asena, had to feed his army d had to pay an indemnity. ter this invasion of Antiochus I, the Bactrian Greeks invaded e north-west. Demetrius and thydemus, rival kings in Bac- a, invaded and annexed Taxila er 189 B.C. and, for nearly hundred years, nine Greek ctrian kings ruled at Taxila. f these the most famous was enander. Menander was the ler of an empire including ndhara, Punjab and possibly urashtra and Kutch. He is ebrated in Indian literature as Buddhist king known for his dom and justice.

The two outstanding monu- nts of the Greeks at Taxila e the planned city of Sirkap d the temple at Jandial.

The Bactrian Greeks were ted from India by the Sakas Scythians under their chief, ues, who ruled Gandhara, njab and Taxila till the mid- e of the first century B.C. es I (38 B.C.) "extended the ka empire over the Greek gdom of the Euthydemides in eastern Punjab." This brought his kingdom into contact with the Satavahana realm and led to an extension of trade with that powerful neighbour. The Sakas took over the Greek way of life and system of government. They allowed the three Indian religions to flourish, "encouraging Buddhism in particular because it was professed by the bulk of the people in Punjab and the North-west."

The Sakas were ousted in 19 A.D. by the Parthian king, Gondophanes. The Parthians ruled in the area till 60 A.D. when the Kushans conquered the area. "The keynote of the Parthian culture is its strongly Hellenistic character." The opening up through Parthia of the trade route that connected the Indian sub-continent with the Mediterranean sea did much, no doubt, to facilitate trade with Greece.

Gandhara art

The Kushans reduced the Greek city of Sirkap of Taxila to ruins and founded a new city close by, called Sirsukh. The Kushans are associated with a glorious period of Buddhism and the Gandhara school of Buddhist art. This school felt the full force of the Hellenistic revival under the Parthians when the reliefs carved outside the sacred buildings were frankly mundane in subject, like drinking scenes. Later they were replaced by the lotus. Later still, there was a marriage between the Greek and the native ideas. Though not possessed of spirituality, the sculpture was of superb craftsmanship and reached its peak around A.D. 230.

The Sassanid invasion of Gandhara and Taxila thereafter brought Persian rule again briefly to Punjab. This was followed by an invasion of the Bactrian Kushans under their chief Kidāra. The splendid remains of Buddhist monumental art dating from the fifth century leave us in no doubt as to the essential cultural and political unity of the areas east and west of the Indus over which they ruled.

While the earlier sculptors employed stone as their principal medium, the later sculptors employed clay and stucco and obtained a command of form and vitality of expression which are lacking in the earlier school. The Gandhara art had now extended to the east of the Indus. The area between the Indus and the Jhelum possessed no stone sufficiently soft and fine-grained for carving. Stone was therefore replaced by clay and stucco.

In the third quarter of the fifth century, the white Huns swept over Gandhara and Punjab. They destroyed the power and culture of the Kushans. They destroyed religious buildings and slaughtered people. Taxila never recovered from their ravages.

In the eighth century, Kashmír was still extending its territories and was strong enough to inflict a crushing defeat on distant Kanauj (A.D. 740). But in the following century when the power of Kashmir had declined, Taxila was absorbed into the kingdom of the Turki Śahis of Kabul and subsequently by the Hindu Sahis who succeeded them. Like the satraps of Chukhsa, under the Scythians, the Śahis of Ohind held the crossings of the Indus, the region of Gandhara, and a considerable part of Punjab. They held power till A.D. 1013 when Trilochan Pal, their last ruler, was overthrown by Mahmud of Ghazni. Of them, Alberuni says, "They were men of noble sentiment and noble learning, who, with all their grandeur, never slackened in their ardent desire of doing that which is good and right." □

> *India is a Unity full of diversities and its strength as well as its weakness is rooted in those diversities: the vigour of its national life can exist only by the vigour of its regional life.*
>
> —Sri Aurobindo

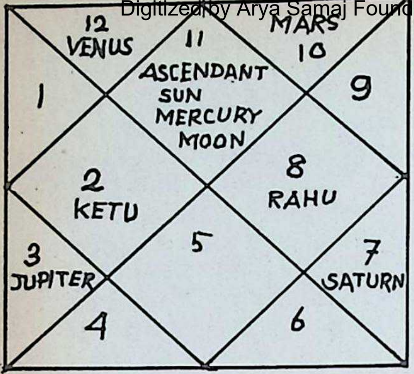
Great Men
Great Horoscopes—5

Sri Ramakrishna Paramahamsa and Ramana Maharishi

V. K. SUBRAMANIAN

"GOD alone is the doer, and none else, that is knowledge. I am not the doer, I am a mere instrument in his hand. Therefore, I say: "O Mother! Thou art the operator and I am the machine. Thou art the indweller and I am the House. Thou art the driver and I am the carriage. I move as Thou movest me. I do as Thou makest me do. I speak as Thou makest me speak. Not I, Not I, but Thou, but Thou" said the great God-intoxicated sage of Dakshineswar, Sri Ramakrishna.

As the brief introduction to the book: "How God came Into My Life" puts it: "Starting as a poojari of the name of Gadadhar in a Kali temple, he developed into the prophet of universal religion. In an age of scepticism about the reality of the spirit, he made people see God with the certainty of science. A rare spiritual phenomenon of the nineteenth century he prac-



Sri Ramakrishna's Horoscope

tised every sadhana in the manner of one born to it and experienced all the **bhavas** of devotion. Embodying in himself every faith and creed, Sri Ramakrishna, by his practices and realisation, certified to the value and validity of all forms of approach to the Supreme."

Ramakrishna was born in the village of Kamarpukur in Hooghly District of Bengal on February 18, 1836 at about 6.30 a.m. to pious parents. Even from his childhood he was attracted by the lives of spiritual leaders. He had his first experience of spiritual ecstasy at the age of seven. He married at the age of 23, Saradamani Devi, but marriage did not in any way reduce his singleminded devotion to God.

Sri Ramakrishna felt that all religions were directing their steps to the same God. He himself had visions of Rama, Krishna, Siva, Kali, Allah and Jesus.

Sri Ramakrishna had a simple way of spiritually educating everyone through parables and anecdotes. He died of cancer on August 16, 1886 at the age of 51.

Sri Ramana Maharishi, the Sage of Arunachala, an equally powerful spiritual dynamo, preaching the secrets of Vedantic wisdom, was born on December 30, 1879, seven years before the samadhi of Sri Ramakrishna. He ran away from home at the age of 17, in search of true reality and reached Tiruvannamalai or Arunachala. In the note which he left behind while leaving home, he wrote: **"I leave in search of my father. According to his command, on a virtuous enterprise indeed, I have this day embarked. Therefore, for this action none need grieve nor trace this one. No money need be spent for my search."**

Later, experiencing **advaitic anubhava** and living in **sahaja samadhi** as a **Jivanmukta,** he proclaimed: **"The material body dies, but the spirit transcending it cannot be touched by death. I am therefore the deathless spirit."**

He gave up his earthly body in 1950 at the age of 71.

It would be interesting to compare the horoscopes of these

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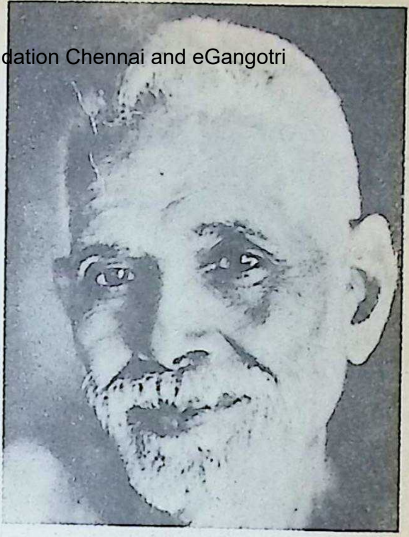
spiritual giants, Ramana d Ramakrishna, both of whom d a life of communion with e Supreme Spirit, right from early age, and were indiffer- t to the entanglements of the aterial world.

While discussing the horo- opes of Swami Vivekananda d Sri Aurobindo, we came to e conclusion that the horo- opes of spiritual leaders should ve some of the following cha- cteristic features:

1. Association of a benefic planet with the rising sign or ascendant.
2. Association of philosophic planets like Saturn or Ketu with the Moon, the planet of the mind.
3. A powerful house of expression (second house).
4. A strong fifth house or house of the mind.

A house gets powerful by the strength of its ruler planet, of the planets posited in it or of the planets which aspect it.



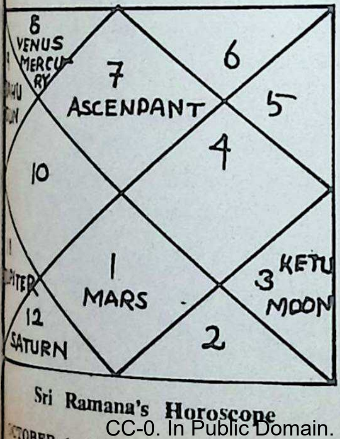
In both the cases of Sri Ramakrishna and Sri Ramana Maharishi, the benefic planet, Jupiter aspects the ascendant or the rising sign.

In Sri Ramakrishna's case Moon is located in the house of Saturn, which is the ascendant. (viz Aquarius).

In Sri Ramana's horoscope, Ketu is associated with the moon, as in the cases of Chaitanya and Tyagaraja.

Both the saints have Venus in the second house, the house of expression. The facile fluidity of Sri Ramakrishna's expression is well known, as is the eloquence of Sri Ramana Maharishi.

Jupiter is located in the fifth house, the house of the mind, making it strong in both the



Sri Ramana's Horoscope

cases.

Thus the principles enunciated by us, after a study of the horoscopes of Vivekananda and Sri Aurobindo, hold good in the cases of Sri Ramakrishna and Sri Ramana, as well.

One more principle for sainthood or asceticism can be propounded: **"When the Lord of the house in which moon is located is aspected by either Saturn or the Lord of the ascendant, a saint is born."**

In the case of Sri Ramana Maharishi, Moon is in the house of Mercury and Mercury is in conjunction with Venus, the Lord of the ascendant.

This conjunction is aspecting in its most powerful form.

For Sri Ramakrishna, moon is in the house of Saturn, which also turns out to be the Lord of the ascendant. Hence the yoga for asceticism is fully present.

"The one Self, the Supreme Self pervades everything. There exists no second permanent being," proclaims Advaita philosophy which was lived, preached and practised by Sri Ramana Maharishi.

Sri Ramakrishna said: "The Self, the Supreme Self is the magnet, the individual self is the needle. The individual self experiences the state of Yoga when it is attracted by the Supreme Self to itself. But the magnet cannot attract the needle if the needle is covered with clay, it can draw the needle only when the clay is removed. The clay of "Woman" (lust) and "gold" must be removed. When you have thus freed yourself from impurity, you will be attracted by the magnet. Only then will you attain Yoga."

Both Ramakrishna and Ramana Maharishi were pure needles, untainted by lust and gold, from their very childhood. That is why, they were so effortlessly drawn to the supreme Self, the magnet. Their horoscopes clearly reflect this position. □□□

> *No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so. If you find yourself so loaded, at least remember this; it is your doing, not God's. He begs you to leave the future to Him, and mind the present.*
>
> —George MacDonald

Talent Reserve

V. RAGHUNATHAN

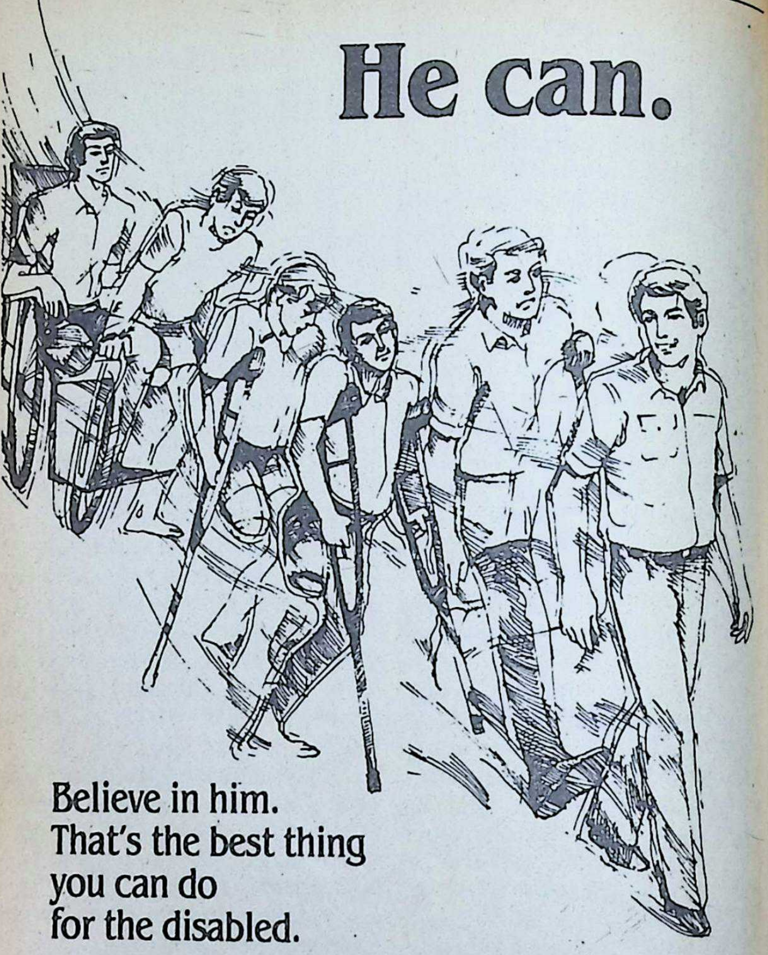
THE central bank of every country maintains a reserve against which paper currencies are issued. It is the duty of the country to see that this reserve is not depleted. If it is depleted, the country can replenish it only with its toil by increasing the production and thereby export to other countries, simultaneously attempting at the reduction of imports.

It is really strange why this principle is not being followed in the case of Talent. Every country should maintain a Talent Reserve which should never be allowed to deplete. On the other hand, every attempt should be made to increase this reserve. Talent has always a national and international market because it is the offspring of human beings' desire for progress. Against this Talent Reserve, 'pauper currencies' (dirty methods adopted for living and recognition in various walks of life, killing one's conscience to feed one's body) may be tolerated.

Just as labour is the only factor of production which produces more than it consumes thereby giving scope to the exploitation of the 'have-nots' by the 'haves' (as expounded by Theory of Surplus Value of Labour), Talent alone gives to the nation more than it receives from the nation for its maintenance. A mere pat on the back of a talented person is enough to unfold the latent talent in him.

Every country should make as much of Talent-exploitation as possible for talent alone is that which adds to the nation's wealth without any loss to itself as one lamp lights another without itself losing its lustre.

Talent unrecognised and unencouraged accelerates a nation only in the path of retardation for Talent is the 'neurone' in the nation's body which, once damaged, is destroyed for ever. □ □ □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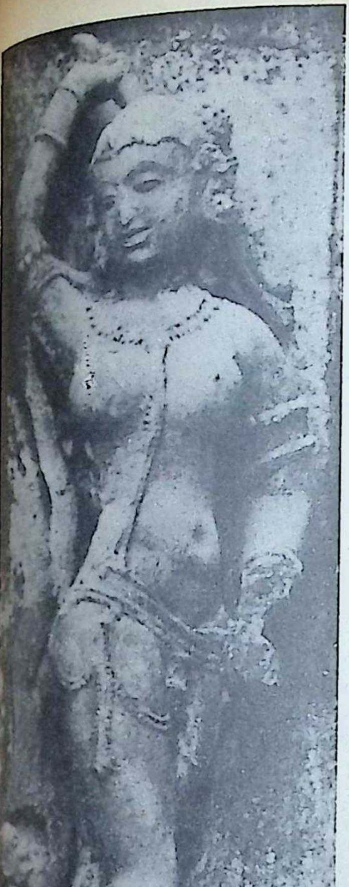


Rajasthan (8th Cen. A.D.)

Arts Through Ancient India: COSTUMES

MOHAN KULKARNI

SINCE the beginning of history man has looked to nature to help him solve the problem of hunger and nudity. The problem of food he solved by partaking of fruits and roots and of clothing by using the leaves and barks of certain trees. The intensity of cold brought in the use of fine, coloured, leather garments and the heat of summer the use of finer clothes. The feet were protected by thick wooden or leather pieces as sandals. The sculpture of a 'Huntress' from the Halebid temple, 14th Cent. A.D. Mysore, illustrates beautifully the origin of costume among mankind.

As civilization grew, ornamentation rather than warmth or decency became the incentive for wearing clothes. Carlyle is convinced of the psychological and social significance of clothes to such an extent that he opines 'society is founded upon clothes.'

German philosopher Herman Goetze maintains that clothing gives us an increased sense of power — a sense of the extension of the self. Clothes, instead of being mere extraneous appendages, have entered into the very core of our existence as social beings and as Laver says "costume is thus the gauge of aesthetic taste."

Thanks to the great Indian sculptors whose work serves as a visual commentary of the earliest literature, temples and archaeological excavations provide clear evidence of the highly developed aesthetic taste of ancient India.

The finely modelled figure of a Yakshi from Didar Ganj which is at present in the Patna Central Museum, shows her wearing a sari-like costume which encircles the waist, the end of which is thrown over her shoulder. This garment is kept in place by a heavy jewelled belt round her waist, called a "Manimekhala." She represents the period assigned to the second century B.C. and throws light on the charming garments used in that great period of Indian Art.

Head dresses were also quite common among the people which provided protection from the fierce heat of the sun. The turban-like head dress was known as "Ushnisha" and is clearly seen in the beautiful figure of a Yakshi from the famous sculptures of Bharhut — the great Buddhist centre situated in Madhya Pradesh. In the famous painting of the "black princess" from Ajanta she is shown wearing an elaborate head dress decorated with pearls and a ribbon fluttering gaily from her coiffure.

In the Nidan-Katha, there is a lengthy description of how Ushnisha was tied on prince Siddhartha's head. A large jewel is placed centrally and the turban is wrapped round keeping the gem in position. The rays of the shining jewel give multiple appearance to the folds. In Amravati, Bharkut and the Mathura School of Sculptures, we can find many examples of jewelled Ushnisha.

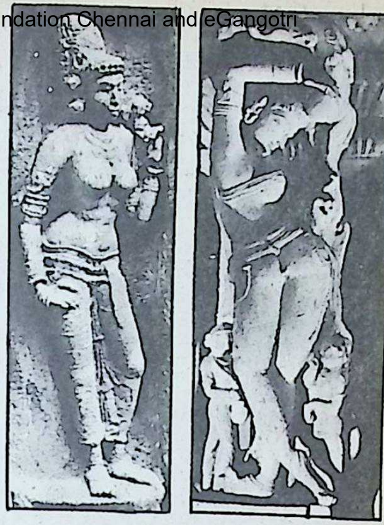
The Indian artisan is always careful to avoid wasteful ornamentation. He never forgets the purpose of the adornment. He displays admirable skill in the arrangement of form and colour — producing beautiful and harmonious combinations. The subdued elegance which characterises Indian decor never fails to please. It reveals a pure and refined taste, and whether it be the result of cultivation or of instinct if certainly exhibits a charming adherence to the great principle of art. Colours are surcharged with emotional content and rich association.

In a beautiful poem describing Goddess Saraswati, Bana Bhatta says "She wore a very fine garment made of the bark of the e of paradise," and her upper rment was made out of lotus ments. There was a Swastika aped knot (Gatrika granthi) of tus stalks between her breasts. e wore a white ascetic scarf ich hung from one shoulder d went under the other like a cred thread.

In another place Bana des- ibes the maiden Malati on rse back, wearing a very thin ak of purest white silk which me right down to her ankles. e is also described as wearing thin silk veil of blue colour r, of which Bana says, "The es hovered, mistaking her eyes r lotuses."

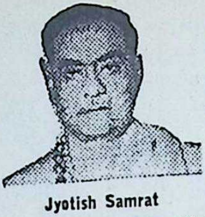
Tightly fitting clothes were rn and admired. The temple ncers or "Devadasis" beloved f the Gods, who kept people ppy with their dance and music re tight-fitting, beautifully embroidered dresses to show off the fection of their bodies. This pe of costume is illustrated in e beautiful sculpture of a Deva- si from the Khajuraho temple which she is seen playing with all (8th Cent. A.D.).

The Greek influence on the ian costume is seen in some the sculptures in Taxila, the at Buddhist centre. Here wo- n are shown dressed in sari- e loose garments and sandals. the famous marble temples of jasthan a different type of costume is shown in which female figures are shown wearing a slack-like garment. In South India, dresses worn were more elaborate and decorative. Women draped the sari, passing it in between the legs and this was known as "Samvallika." The gold-embroidered borders were tied in front, shaped like a fan. The draping was done in different patterns: semi-circular, like a palm leaf, called a "Tala Vallika," overlapping, like the scales of a fish, called "Matsya-vallika," and coming down to the feet, called "Pada-Tadika." These elaborate dresses are illustrated in the paintings and sculptures in the temples of Kumbakonam which is known as the Kasi of South India. (12th Cent. A.D.).



Kumbhakonam **Khajuraho**

□ □ □



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AND THEIR BRANCHES

VILLAGE UPLIFT

R. B. LAL

T has been estimated that about four-fifths of our population e in villages. The percentage f the very poor who live in vil- es must be even higher. Our Constitution provides for equal pportunity to every one in res- ct of education, employment d advancement. On this basis, r-fifths of our welfare funds d economic effort should have n devoted to the countryside.

But, ironically, most of the elopment in our country has en place in or near large cities le villages have been general- left high and dry. Schemes of mmunity and rural develop- nt, famine relief, rural electri- tion, Panchayat Raj and tra- onal cottage industries may e benefited a few and created political base in villages but e left the problems of poverty d squalor untouched. The bulk of the village population still lacks the bare necessities of civilized existence like clean drinking water, education, health, medical care, transport, and above all, business and employment which would have raised their standard of living.

Educated persons like doctors, lawyers, engineers, teachers, officials and businessmen — even those who originally hailed from villages, are not prepared to live and serve there. This is not surprising because villages have meagre civic amenities and little security of life and property.

Villages cannot support even their own population. There is a constant and heavy migration of rural population to big cities in search of employment, which they cannot find in or near their own villages.

Congested Cities

Our economic and administrative policies have concentrated all industry, all higher education, medical, engineering and administrative colleges, banks, insurance, trade and business, in a few large cities. This is a major cause of inflation and economic disparities. For it pushes up the prices of land, buildings and essential services like transport in cities. Moreover, it forces the unemployed in villages to leave home and family in search of employment, adding to slums in cities.

The uncontrolled growth of large towns in recent years has created several serious problems. These cities are getting more and more crowded; their roads are congested and prone to causing delays and accidents; education, medical facilities and transport are in short supply and frightfully expensive; civic amenities like water supply and electricity are uncertain and inadequate; ecological pollution is increasing and sanitary conditions are deteriorating. Slums are growing apace in and around large cities, not only because of the continuous influx of the poor from villages but also because of overcrowding and poor maintenance of the small houses occupied by persons in the middle and lower income groups.

It has been estimated that one out of every four residents of towns in India lives in slums. The chaotic conditions in the metropolitan towns may soon reach the bursting point because of the appalling poverty and backwardness of the hinterland.

From time to time there is a drive for slum clearance and slum improvement in big cities. But slums grow much faster than they can be cleared, because the root of the trouble, namely the lack of employment in villages, continues unchecked. As the poor must live close to their place of work or business, alternative accommodation provided to them far away in lieu of slums is usually let out by them on high rents, while slums merely change sites. Oddly enough, we are worried about the slums in big towns, but quite unmoved by the slums all over the countryside. As a matter of fact the slums in big cities are only spillovers from villages; and their growth cannot be arrested unless the economic condition of villages is improved substantially.

There is another very harmful effect of concentrating industry and business in large cities. The demand for land there is heavy and its prices are exorbitant. Owing to the phenomenal appreciation of urban property values there is a mad rush to acquire wealth by any means, fair or foul, and convert it into urban property at any cost. Urban property has thus become a great incentive and cover for graft, black marketing and profiteering and therefore a major cause of high prices, rents and fares and there is no hope of checking either inflation or corruption while new offices, institutes and industries continue to be installed in big towns.

Town versus Village

When the stomach is fed, the whole body is nourished. Following this logic, our former British rulers thought that development of industries in England was the proper way to benefit the people of India. But our leaders never accepted this thesis. Even today nobody believes that by setting up an industry in Kerala, employment will be generated or poverty will be diminished in Assam, or vice versa. All this looks very elementary but still our entire economic planning has been based on the assumption that the interests of even remote villages are automatically and best served by setting up industries in and around Bombay, Calcutta, Delhi and other big towns. Our towns, which accommodate barely one twentieth of the total population and probably occupy less than a thousandth part of the total area of our country, have claimed most of our attention and cornered 90 per cent of the wealth, industry, investment, employment, medical and educational facilities of the country. The poor villagers have to seek their fortune in far away towns, while vast areas of land in their own villages are waiting to be exploited for agriculture, fruit growing, dairy farming, industry, house building, schools, hospitals, shops and other productive purposes. The enormous pressure on our towns is the direct result of the neglect of our villages and one major cause of most of our economic and social ills.

We try to explain away our problems by attributing them to population explosion. But even if the population were half, could we sustain it on a tiny fraction of our total land resources; and would greed, selfishness, corruption, lethargy, inefficiency, indiscipline, lawlessness, poverty, strikes, gheraos, hunger, untouchability and casteism be automatically halved in the land? Are the states with less population or lower population density more prosperous, better administered or more advanced than the rest? Do villages enjoy greater affluence and comforts than towns on account of less population?

Another common argument for the non-industrialization of villages is that they lack the basic infrastructure. But what actually is this infrastructure? It is only the elementary facilities such as water supply, housing, schools, hospitals, transport, etc. which even villagers must have, not simply in order to subserve industry but in their own right as human beings. Moreover, we gladly spend crores of rupees in augmenting or providing these very amenities in big cities, but plead helplessness to provide them in the villages. If even after 30 years of independence our countryside lacks the basic necessities, we may rest assured that things will be no better even after 300 years — unless we change radically our thinking.

Develop Countryside

Government has offered incentives and issued directives for setting up industries in villages, but there is hardly any response because villages have no facilities for such undertakings. Yet when we consider how Europeans left their homes, travelled thousands of miles and changed new, undeveloped countries into fairy lands, we feel how unpatriotic and un-enterprising we are that we cannot colonize and develop the undeveloped areas within our own country and even with all the help of Government!

There is indeed a vague realization that something should be done for villages. Several incentives have been offered to attract new industries to villages. Some writers have pleaded for it. In his illuminating book **Shortages and High Prices,** L. K. Jha says: "No matter what is done to make more housing available in the major cities, the supply will never catch up with the demand unless the steady and growing influx of population from small towns and villages to the larger centres of commerce and industry is halted. The nation cannot just go on investing more and more of its savings to provide more housing, more water, power and transport and more health, education and entertainment facilities to these pockets of pollution and prosperity. The magnetic pull which they exert, uprooting families from their native soil to become the flotsam and jetsam of our urban conglomerates, has got to be curbed. The setting up of new industries in and around them has to be stopped. The opening of new business offices as well as of new Government offices — including the expansion of existing ones — has to be drastically curtailed. The tendency to locate educational institutions, which are set up not to meet local needs but to serve an entire region or even the country as a whole, in the crowded capital cities, has to be reversed."

India lives in her villages. We must therefore place villages at the centre of our development effort. We must take a bold decision to ban further industrialization in or near big towns. Capaalready installed there should utilized in full but no new in-stry should be allowed to be t up in big towns, in their ad-ining industrial estates or with-a radius of 80 kilometres of a g town, until rural industriali-tion has made appreciable dway. Even big temples, shramas and **Maths** should be nstructed in selected and grow-g villages rather than in large ns. Nature is a great equalizer d unless we take positive steps raise the countryside, the ns stand to be swamped with al poverty and squalor.

Rural Industrialisation

It is well known that the in-me from agricultural and agro-sed industries is much less n that from manufacturing in-stries. In addition, therefore, expansion of agriculture and ditional cottage industries, lage economy must be assisted setting up manufacturing in-stries there to meet the needs neighbouring towns, in fact e entire state. This means a ger dispersal and decentraliza-n of new industries. Rural in-stries should preferably be sed on the raw materials avail-e nearby, for example mica, seeds and guar gum, and uld concentrate on articles of s consumption such as foot-ar, soap, hair oil, inks, paints. tteries, ball and fountain pens.

All Government and semi-government departments should get their requirements of stationery and other consumer goods, as far as possible, from the small-scale industries located in villages within that state.

As villagers cannot help themselves, they must be helped by others to stand on their own feet. They are so backward that they must be spoonfed literally for the next 25 years. All concerned departments of Government should be mobilized on a war footing to assist in developing agriculture, in setting up small industries in villages and in marketing their products. In this great task help should also be taken from social service organizations as well as big industrialists.

Large industries in each State should start a new department in their organization to set up and run small-scale industries in villages. For this purpose, each big industrialist can be allotted a few districts and a few industries of his own choice. We have to improve the condition of all villages and not simply try to develop a few selected villages into model villages or show-pieces.

The aim of village industrialization should be to increase production, reduce production costs and selling prices, encourage competition, improve quality and turn our economy from one of scarcity to one of plenty, so as to produce an exportable surplus and bring the daily necessities within the easy reach of the masses.

On to villages

Big cities, big business, big money, prestigious buildings, huge dams, the organized, the vociferous and the showy have exercised a strong fascination on many of us. Breaking this spell, let us turn our thoughts to the lowly, the poor and the unorganized. Let us adopt this new motto: **Gaon Ko Chalo**, i.e. 'Let us go to the countryside.' Let us make villages worth living, comfortable and even attractive as picnic spots and health resorts.

Addressing his disciples, Swami Vivekananda exhorted: "Let us throw away all pride of learning, study of the Shastras and all Sadhanas for the attainment of personal Mukti; and going from village to village devote our lives to the service of the poor, and by convincing the rich men about their duties to the masses, through the force of our character and spirituality and austere living, get money and the means wherewith to serve the poor and the distressed .... In the whole history of the world have you seen a country rise unless there was a uniform circulation of the national blood all over the body? Know this for certain that no great work can be done by that body one limb of which is paralysed ... After so much Tapasya I have known that the highest truth is this ... God is present in every being. He alone is worshipping God who serves all beings!"

Only village uplift can improve the lot of the masses. It requires the industrialization and modernization of all villages according to a phased plan. This was one of the main planks in the development programme advocated by Mahatma Gandhi. It should be carried out with missionary zeal as a work of supreme importance by all noble minded persons and well-wishers of our country.

This loving and dedicated service of the poor, the weak and the helpless, most of whom live in villages, is actually service of the universe form of Lord Sri Krishna. According to the Gita it is adoration of His loftiest form. It is both the way to a Greater India and the key to the highest spirituality.

(To be continued)

"We are never without help. We have no right to say of any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.

E. Charles

NOTES & NEWS

i C. Subramaniam and Shri S. krishnan at Bombay's Sahar port before they emplaned for New York.

BHAVAN'S U. S. CENTRE

E first anniversary of Bhavan's S. Centre, which was inaugurated October 2, 1981, will be celebrated September 29 to October 3, 2.

rom India, the Bhavan has sent delegation to participate in the rations and to strengthen further Centre. The delegation includes C. Subramaniam, Chairman of Bhavan's Madras Kendra, Shri ce Tek Chand, Chairman of the an's Chandigarh Kendra, Shri A. Palkhivala, Chairman of the an's Colleges' Committee, and S. Ramakrishnan, Bhavan's Exe- e Secretary. India's External irs Minister, Shri P. V. Nara- ha Rao, who is the Chairman of an's Hyderabad Kendra, will participate.

The main function will be a Seminar on "Economics and Politics—from the New Nations to the Old" on October 2, at 3.30 p.m., at the Macmillan Theatre, Columbia University. Prof. John Kenneth Galbraith will deliver the Keynote Address. The participants will be: Nobel Laureate Mr. Wassiley Leontiff, Mr. Davidson Nicol (Africa), Secretary-General, U.N.I.T.A.R. (Group of 77) Mr. Jean Ripert of France, Director-General, Economic Co-operation Commission of the U.N.O., Shri C. Subramaniam, Shri N. A. Palkhivala and Prof. Jagdish Bhagwati.

Prof. John Kenneth Galbraith has arranged a Dinner Meeting on September 29, in New York of leading U. S. citizens and Indians to discuss the future plans of the Centre's activities.

Thanks to the munificent donation of $ 250,000/- by the Hinduja Foundation, the Bhavan has been able to acquire a plot measuring 10,000 sq. yds. at Woodside, Queen's Boulevard in New York City. It has at present a small building with an area of 2,000 sq. ft. with vacant buildable area of 8,000 sq. ft.

In the open space, it is proposed to construct a four-storeyed building consisting of (a) Basement to be used for a permanent exhibition of India Through the Ages, (b) Ground floor for a modern Auditorium to be named after Mahatma Gandhi and a book-shop specialising on books covering Arts, Education, Philosophy, Religion and Culture of all countries, (c) First floor to house an International Academy of Languages to be named after Pandit Jawaharlal Nehru with a Library having special sections on Indology, (d)) Second, Third and Fourth floors to be for offices, class rooms for Gita, Upanishads, Dance, Drama and Music, and Guest Rooms.

In the meantime, the existing building of 2,000 sq. ft. area has been renovated. The "Housewarming Ceremony" is scheduled to take place on the Gandhi Jayanti Day, October 2, 1982.

There will be a Dinner Meeting on October 2 at the Lexington Hotel, where Shri Palkhivala will speak on "India's Priceless Heritage."

A grand dance festival will be held on October 3 at the Hall of Prayer, where Indirani Rehman, Kamala Laxman, Rita Devi and Padmini Ramachandran will give dance-recitals.

New Jersey Complex

The Indian Cultural Society of the U.S.A. has made over to the Bhavan a spacious 6.5 acre property with two buildings in Northern New Jersey Metropolitan area. The Bhavan proposes to start there an International Academy of Education and Culture with an 'All Faith Chapel'—Sarva Dharma Prayer Hall—and a Mahatma Gandhi Library and Exhibition.

LONDON CENTRE

SHRI PRANAB KUMAR MUKERJEE, Union Finance Minister, visited Bhavan's London Centre on August 29, 1982.

The Minister who was happy to visit the Bhavan had an opportunity to appreciate the various activities of the Institution.

Shri Pranab Kumar Mukerjee (Centre) with (L to R): Shri C. M. Master, Shri R. P. Chandaria, Shri S. L. Kejriwal and Shri Suresh Choksi.

Bhavan was spreading the message f our culture, the significance of our ultural heritage, and trying to im- ress upon the world community the nderlying spirit of unity and cordia- ty for which Indian civilisation ands.

He added that an institution like haratiya Vidya Bhavan which brings gether people of various ideas, lan- uages and philosophy would not ly contribute towards the creation f peaceful atmosphere but also pro- de opportunity for scholars, inkers and all classes of people to rk for global welfare. He wished e Bhavan all success and also said at he would be happy to send a w books for Bhavan's Library.

Earlier Shri S. L. Kejriwal, Hon. General Secretary, welcomed the Minister and Shri M. J. Nagda, Vice-Chairman, proposed a vote of thanks.

NEW YORK CENTRE
I-DAY

NDIAN Independence Day was celebrated on August 15, 1982 by the New York Centre of the Bhavan. The Bhavan put up a colour float in the **India Day Parade** organised by the Federation of Indian Associations. There were in all 22 floats depicting the cultural grandeur of India.

The Bhavan's float had the theme of Indo-U.S. friendship which was symbolically displayed by a model of the Statue of Liberty on one side and that of Bhavan's headquarter's building—a symbol of India and Indian culture—on the other side, with a small attractive bridge connecting the two.

The parade started on 56th Street and Madison Avenue and ended on 26th Street and Lexington Avenue and was followed by a cultural programme of Indian music and dances. The dignitaries who marched with the Parade included Shri K. R. Narayanan, Indian Ambassador to the United States, Shri Natarajan Krishnan, India's Permanent Representa-

he Prime Minister of India, Smt. Indira Gandhi, arrived at J.F.K. irport on July 27, 1982 on her official visit to the U.S.A. On behalf of e Bhavan, Dr. Jayaraman greeting the Prime Minister at the airport.

tive to the United Nations, music maestro Zubin Mehta and some U. S. Congressmen including Mr. Stephen Solarz.

PROF. (MRS.) MARY THOMAS

Prof. (Mrs.) Mary Thomas, Head of the Department of Political Science, Bhavan's College, Andheri, was selected by the United States Government to participate in a multi-regional group project in the U.S. entitled "The American Political Process" from May 21 to June 14, 1982. The group consisted of representatives from 11 countries. Prof. (Mrs.) Thomas represented India.

The programme was designed to expose the members of the group to American grass root politics and the election process on the eve of the spring primary elections. During their tour, the group had the opportunity of meeting national political leaders, governors of States, political analysts and people from media, both newspapers and T.V., and many others.

DR. RAJA RAMANNA CHOSEN I.A.E.A. MEMBER

DR. RAJA RAMANNA, Director of Bhabha Atomic Research Centre and Secretary to the Department of Atomic Energy, has been chosen as a member of the Scientific Advisory Committee of the International Atomic Energy Agency, at a meeting of the Board of Directors of IAEA held in Vienna on September, 18.

The selection is made on the grounds of broad experience and responsibility of the individual for the development of nucelar energy for peaceful purposes.

DOCTORATE FOR SRI KRISHNA BHATTA

THE Karnatak University has awarded Ph.D. Degree to S. Krishna Bhatta (now the Vice-Principal of Acharya Pathasala, Evening College, Bangalore) for his thesis entitled **'Indo-Anglian Drama: A Critical Study.'** He has written articles and books in English and in Kannada and also participated in AIR programmes.

> **"Every day ought to be begun as a serious work, standing alone in itself, and yet connected with the past and the future, and more especially with the eternal future in the Kingdom of God."**
>
> —Baron Bunsen

BOOK REVIEW

VEDIC SOCIALISM by Shri Nitya Narayan Banerjee. Published in 1980 by Hindutva Publications, U-36 Green Park, New Delhi 110 016, Price Rs. 50/-. Pages 274.

THE author is a well-known writer and has written more than two dozen books in English and Bengali on various subjects.

In the preface of the book under review, the author writes, "The world today is in search of a social order, wherein people will enjoy equality, fraternity and freedom from political, social and economic exploitation.

"Socio-political evolution in Europe passed through different phases of 'isms' viz. capitalism, communism, socialism, Nazism, Fascism etc. mainly due to this human urge to find out a better social order for mankind, but each system carries its drawbacks and defects, when put into practice".

Sri Banerjee is in favour of re-introduction of the Vedic plan of life and hence of Vedic socialism. He says, "The Vedic social theory is not a utopia. This plan was followed in practical life for thousands of years in India. It used to regulate the individual, the society and the government. The result was that this period was known as the golden age."

The object of the author in writing this book, as he says, "is only to draw the attention of the modern world to the Vedic plan of life, which alone can lead the confused modern world society to a state of mental peace and material prosperity." He has discussed the subject and relevant matters in detail.

The first chapter deals with Evolution of Western Socialism and Transformation of Western European Socialism,' and the second chapter deals with 'Socialism and Democracy in Ancient India.' Here Vedic Socialism has naturally come in for discussion. In the third and fourth chapters the 'Social Code prescribed in the Manu Smriti,' and 'The Fundamental Principles laid down therein on which the Hindu Social structure was based" have respectively been discussed at length. The fifth chapter deals with "Religion and Marxism," in which, Sri Banerjee says, "According to the Hindu social theory, religion is the backbone of the personal and social character, the way of life...

"Religion or Dharma is the core of Vedic socialism while Western socialism altogether rejects it, nay opposes it...

"Perhaps it is the concept of a true Hindu Society based on Dharma, that can help the human society to evolve a happy, normal and healthy society. Material strength not controlled by spiritual or moral force is a source of danger to humanity as a whole."

Chapter seven also contains a discussion of Vedic Socialism and Western Socialism, and in chapter eight Sri Banerjee has given his short plan or 'blue print' for a Vedic society in the modern age.

In the tenth or the last chapter, he writes that Vedic socialism may be revived and restored at least in India. Before attempting to introduce it in any country, due consideration must have to be taken of the culture, traditions and national character of that country. He says further that our primary duty should be to study

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ystem of Vedic socialism care- convince ourselves and then gate it among intellectuals and es. When the field will be thus ared, a leader or a group of ers will arise to put the plan into on.

i Banerjee travelled far and in various countries, including munist Russia and he still holds his faith in Vedic Socialism, all his varied experience, he it as the best means for peace, iness and prosperity of mankind. book is interesting and instruc- and its style is also lucid and essive. It will be found useful ll those who are interested in c socialism, An index would been helpful to the readers.

—J. N. Chaudhari

OBLEMS OF COMMUNICATION IN DEVELOPING COUNTRIES by Krishan Sondhi, Vision ooks, 1980, pp. 272, Rs. 15.50 bsidised edition.

E author, who had his specialised ing in America, is not opposed odern science or technology, but mly against their indiscriminate rtation by the developing coun- in the name of promoting their l and economic progress. He s mostly about India whose un- factory record in the nation- ing activities since independence ttributes to a wrong communica- policy.

dia is a country of customs and tions which date back to many nnia and those that have not sullied through undesirable ac- ons represent the country's cheri- wisdom. Its traditional cul- assets include folklore, festivals, orming arts, rituals and religious tices. These came into existence grew till they became woven into the very texture and tapestry of India's national life long before the modern mass media were born. Indeed, so powerful is the hold of oral medium in this country that, as the author points out, the "impact of print media, radio, cinema, audio-visual aids etc.' on the people's mind is negligible.

India is a country of customs and tradition that have revolutionised Indian agriculture, but this, according to the author, is because the farming population consists predominantly of the peasant caste with a vested interest in ensuring the viability of its occupation. Shri Sondhi points out that the messages about the new agricultural techniques and practices have succeeded only where they have "harmonised with the traditional view and outlook of the peasants." In contrast, family planning communication has not yielded the desired results because controlled parenthood is alien to Indian social traditions.

Some original thinking is considered necessary in order to bring home to the masses of the people the fact that the current breeding storm is as destructive of their own welfare as that of the country as a whole. It is believed that modernised folk forms should be explored to make the message of family planning effective.

The author maintains that the rural population has little faith in the modern media and is still strongly wedded to the traditional oral culture. It regards the radio as the "disembodied voice of the government" and dismisses the television as of no practical value. The cinema is "an escape from the realities of life." Thus the role of the media in the country in the essential task of nation-building has remained insignificant. Their contribution to the promotion of mass literacy has been negligible. The drop-out rates are incredibly high because "most students in rural areas do not learn to read or write even after two to three years of schooling" since the techniques of teaching are hopelessly outmoded. He pleads for the liberation of these media from bureaucratic control so that they may be able to disseminate the type of enlightenment and entertainment the people really need. The aim should be to harness the audio-visual technology to the revitalisation of India's heritage instead of emasculating it by a wilful imitation of the Western model.

—V. B. Kulkarni

LAND AND WATER MANAGEMENT PROBLEMS IN INDIA, by B. B. Vohra. Second edition, published by Training Division, Department of Personnel & Administrative Reforms, Ministry of Home Affairs, New Delhi.

THIS book brings together various papers written by Shri B. B. Vohra and was first published in 1975 when he was Additional Secretary to the Government of India, Ministry of Agriculture. Now Chairman of the National Committee on Environmental Planning, he has written three traditional papers on the subject.

The book contains much useful material on land and water management, based on the author's study, observations and experience. He points to many of the defects of major river valley and canal irrigated programmes, such as water logging and salinity; the menace of floods and soil erosion; and how to control them and make good use of available irrigation potential. He is critical of the reluctance of Irrigation Departments to touch anything which is not big in size, which has resulted in leaving small irrigation projects to District authorities, who are often technically not properly equipped for the job. Mr. Vohra emphasises the overall financial and other advantages of minor projects, particularly tube wells for the development of ground water, which encourage individual initiative, enterprise and economical use of resources.

It is encouraging to read the concluding paragraph of the book: "It will be seen from the above account that almost all important aspects of irrigation development are receiving attention at the level of the National Government. Existing irrigation projects are sought to be improved and modified and new ones designed so as to avoid the mistakes of the old. Problems relating to water management, command area development, water-shed management and increase in water rates are also not being any longer neglected. In the field of ground-water, new horizons have opened up and every effort is being made to ensure that development takes place in the most scientific manner possible."

In the last few years the Government of India and State Governments have gained considerable expertise in the management of land and water problems, although even drinking water is scarce in many places. The problem of different departments of the Government working often at cross purposes calls for changes in organizational set up. This book, for all the wealth of material it contains, suffers from the inherent defects of a collection of papers instead of being a comprehensive updated study.

—I. G. Parasur

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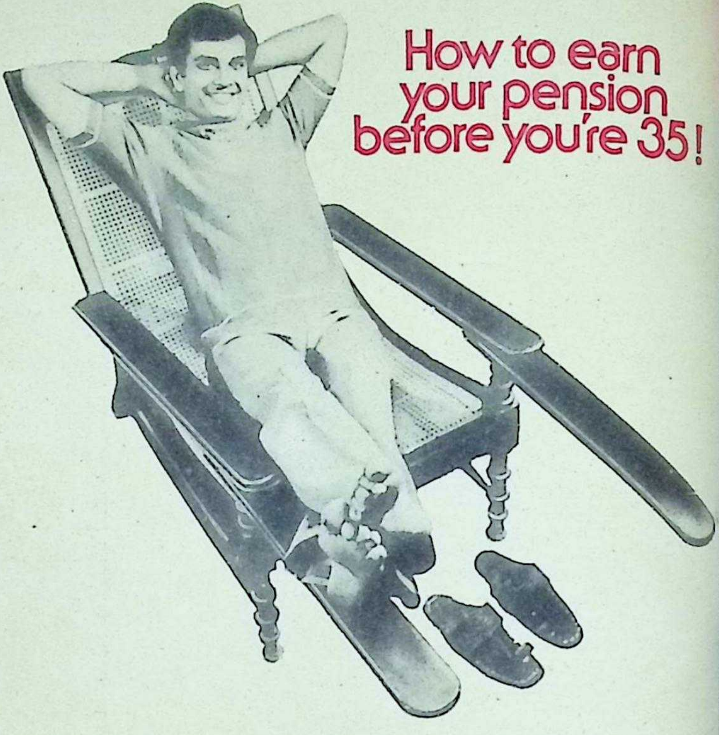

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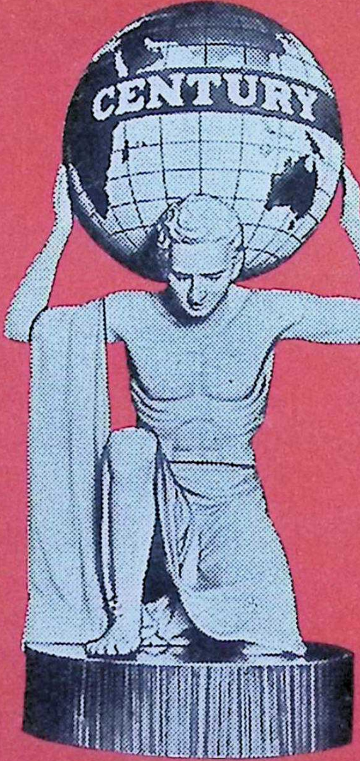

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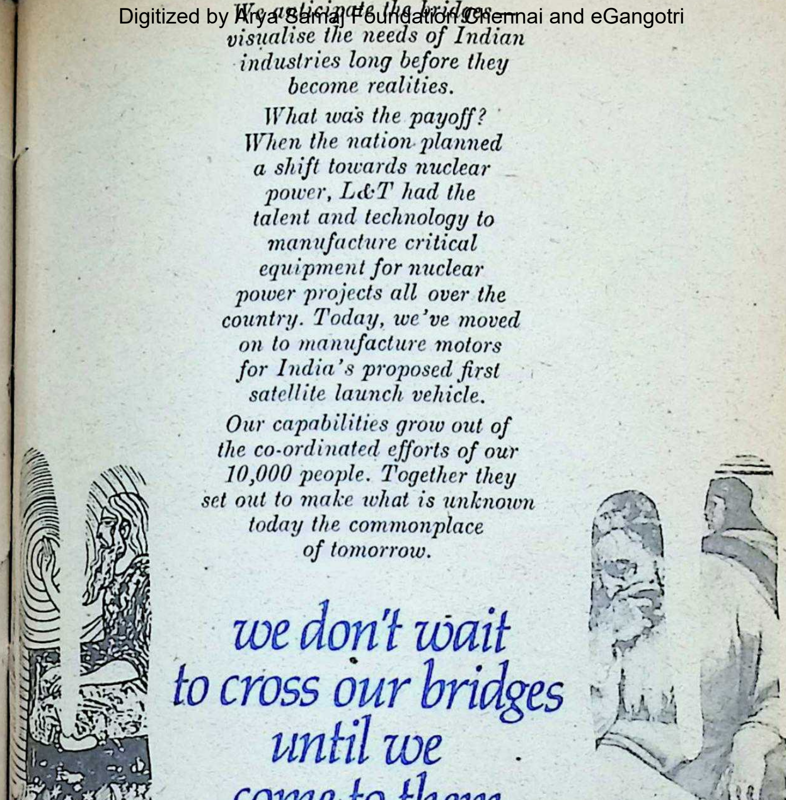

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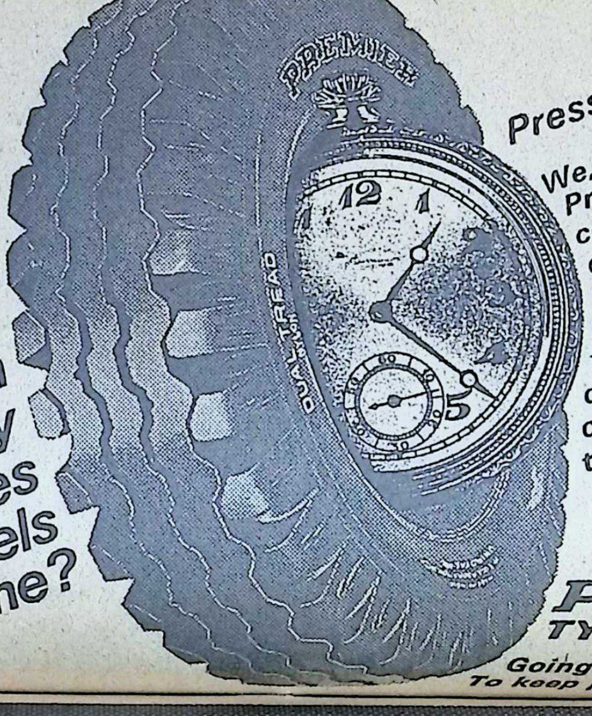
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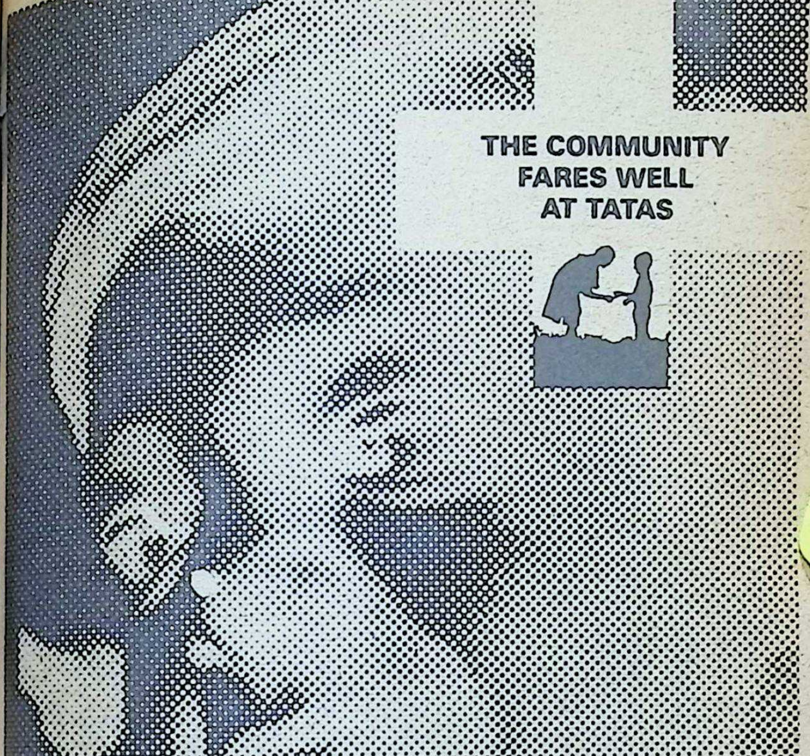

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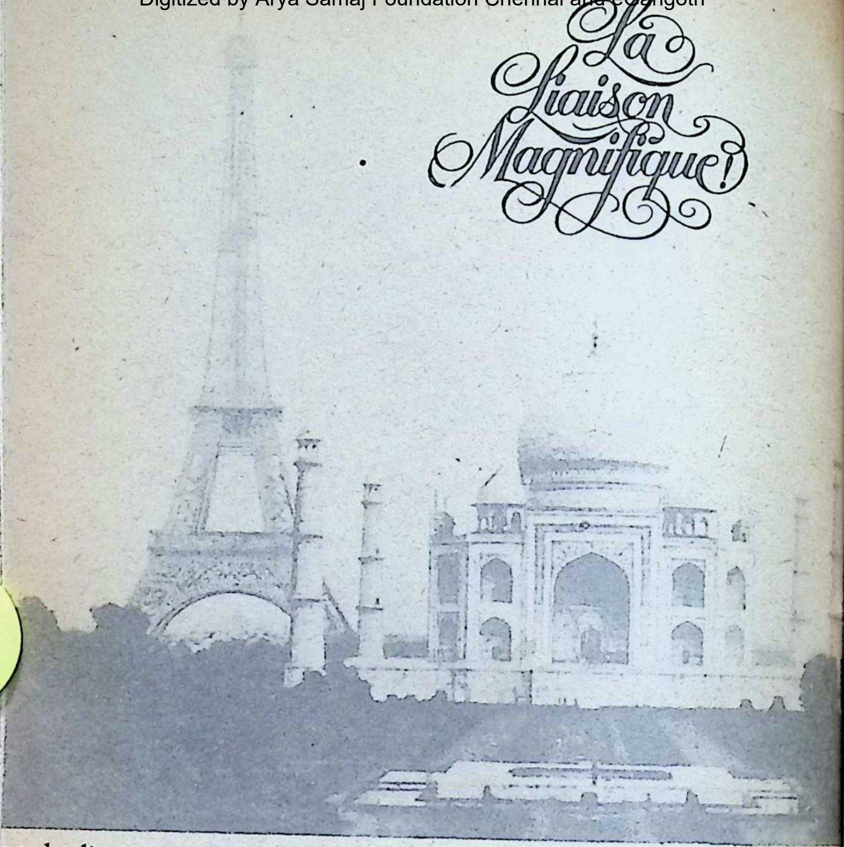
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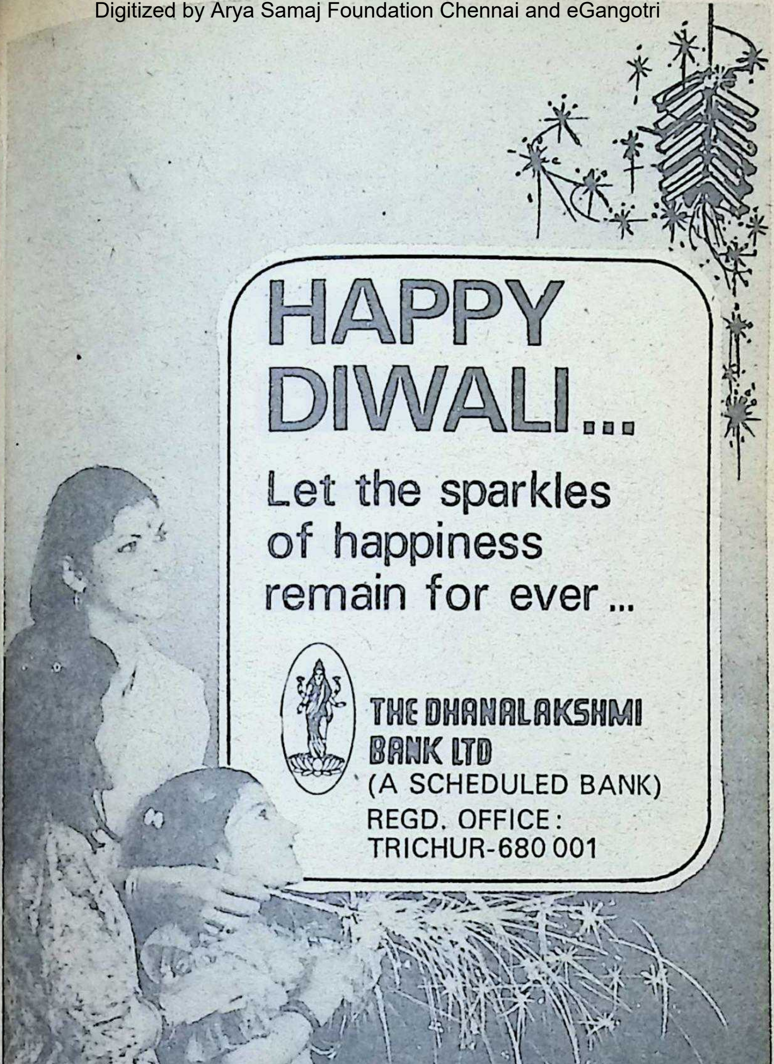

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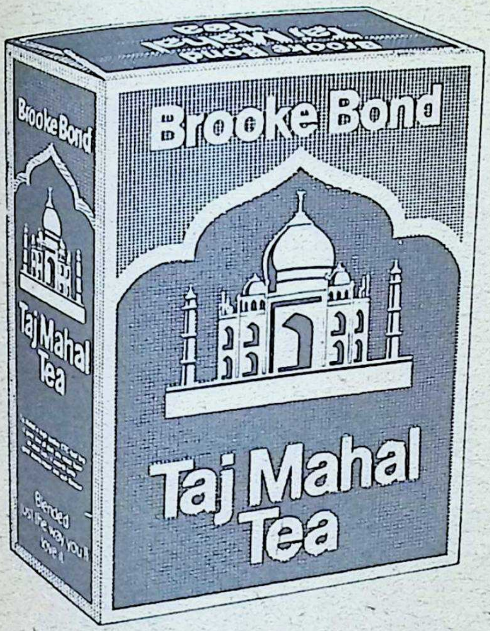
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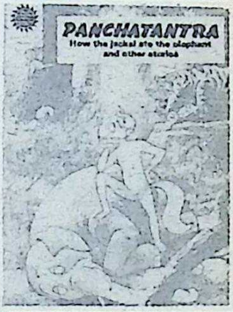
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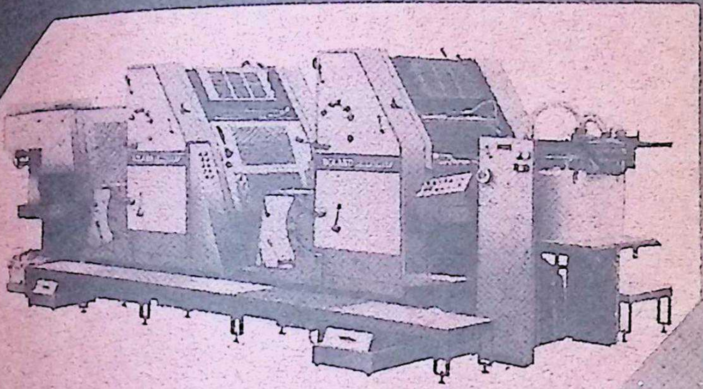

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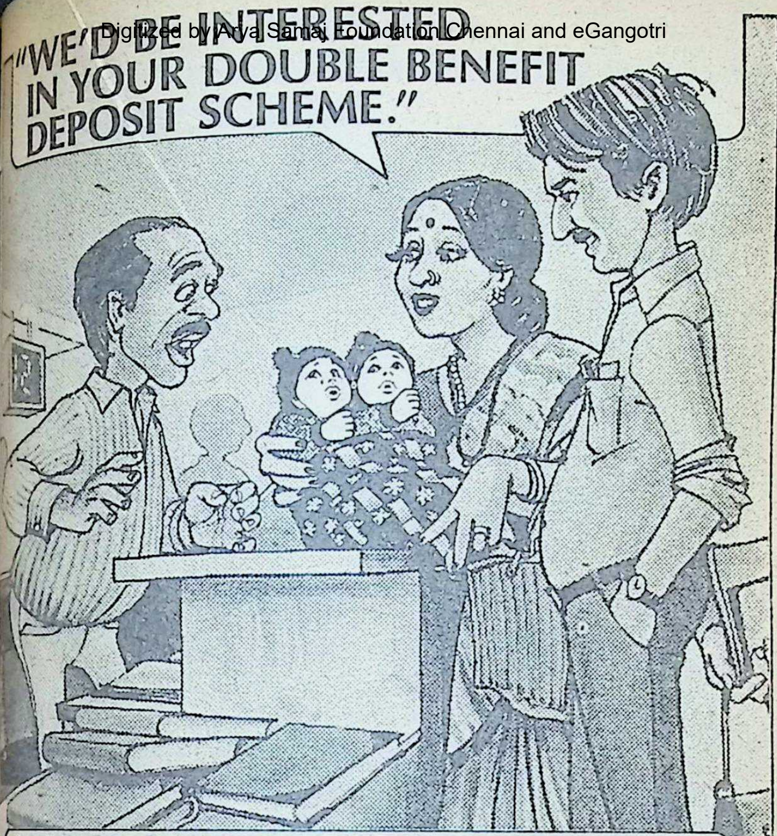
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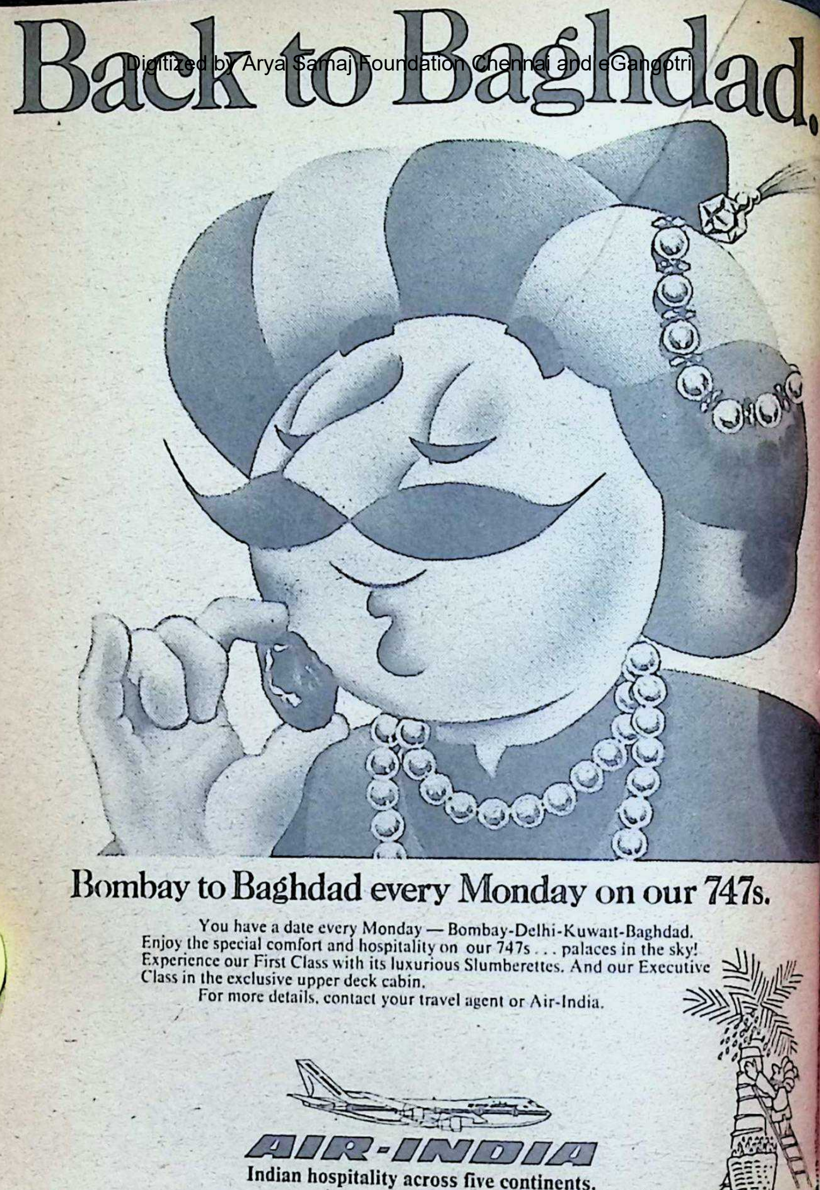

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BHAVAN'S JOURNAL

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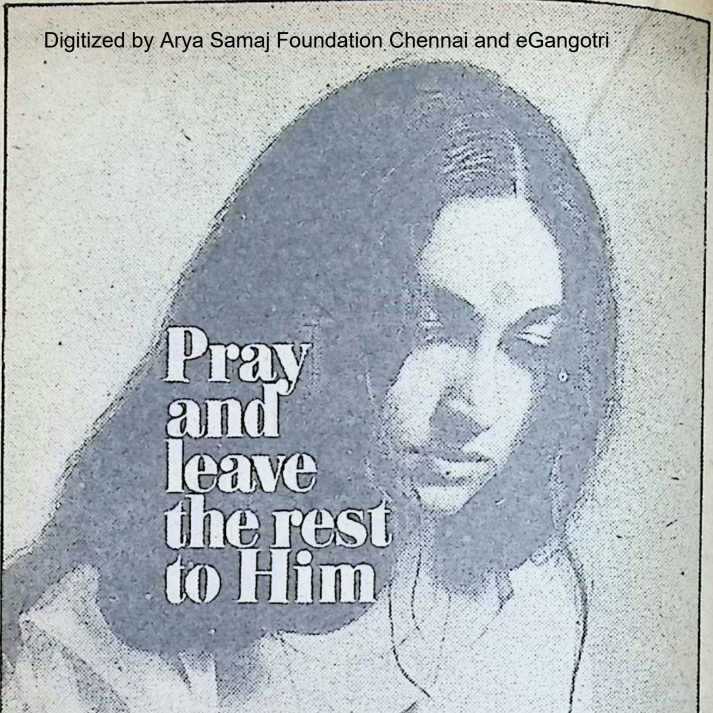
FRONT COVER: **DIWALI IS HERE**
Trans: T. N. N. Prasad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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO MOTHER

या देवी सर्वभूतेषु
कान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै
नमस्तस्यै नमो नमः ॥

Salutations to the divine Mother who pervades all beings in the form of beauty. Salutations to Her, Salutations to Her, Salutations, Salutations.

--*Devimahatmya*

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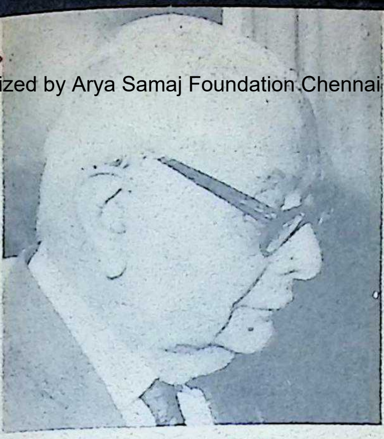

President's Message

Darkness is dense and foreboding. It requires only a small wick, a few drops of oil and an earthen 'diva' to dispel it from one's vicinity. This to me appears to be the significance of Diwali.

All of us may sit in the darkness and blame it for our inability to act. We may wait for the sun to come up or for someone else to turn on the light.

But each in our turn can light a small lamp that will help us carry on our work within its small sphere. The Narakasura story points this out. It is 'udyama' — individual enterprise — that in the form of Satyabhama is prepared to do its duty. God's help is there for the asking and becomes available at once. All the celestial nymphs held in darkness are set free.

Let us also remember the other, inward darkness: "Asato ma sad gamayah, tamaso ma jyotir gamaya, mrityor ma amritam gamaya."

May Diwali bring "Bhavan's Journal" readers God's blessings in all its abundance.

Dharamsey M. Khatau

(Dharamsey M. Khatau)

In the September issue of the "Chinmaya Sandesh," I happened to notice that Swami Chinmayananda has written a very thought-provoking article on Vyasa's "Book of Life"—the Mahabharata.

A bout of jaundice had enforced some physical rest on the never-resting dynamic Swamiji who utilised the time to re-read Rajaji's condensation of the Mahabharata brought out by the Bharatiya Vidya Bhavan. It has made history in the world of Indian publishing, having gone into 24 editions, covering several lakhs of copies since it was first brought out by the Bhavan's Book University in 1951. Fittingly, it was the first venture of the Bhavan's Book University.

Just as the burden of Swamiji's exhortation is to read and re-read Mahabharata, we would urge those of you who have not read Swamiji's article to read it because it is a piece to remember. And for the benefit of "Bhavan's Journal" readers it is being reproduced here.

It is well known that Jawaharlal Nehru wrote his "Discovery of India" during his enforced idleness in jail. So it was with John Bunyan and his spiritual masterpiece "Pilgrim's Progress." The one sure way of making great souls record for posterity their wealth of ideas, it would seem, is to impose some sort of physical immobility on them. In a sense, one feels gratified that a touch of jaundice did more good than harm as far as Swami Chinmayananda is concerned.

Towards the end of his article Swamiji refers to Vyasa's great sense of detachment while describing various characters who have all a place in the "Huge Canvas of Life" as the Mahabharata is called.

There is Duryodhana, the key figure, who, apart from heaping misery on his own head, embroiled a whole nation in misery. Yet

READ MAHABHARATA

SWAMI CHINMAYANANDA

A BOUT of jaundice and the enforced rest gave me an opportunity to re-read the Mahabharata. It was only the simple, straight-forward and abridged version by Rajaji brought out by the Bharatiya Vidya Bhavan. Nobody reading the Mahabharata can remain unmoved by the breadth of the author's vision. To use a cliche, it is simply 'one huge canvas of life'.

There are two ways of looking at the epic. As a work of pure fiction, it is unsurpassed by any modern work of fiction in the sweep of its plot. It needs an attentive reader to keep track of sa does not fail to see Duryodhana's one single good quality—very. And the list goes on.

Except for the Lord himself, every human being is a mixture of d and bad though there is preponderance of virture or vice in all ans. If we are able to see all human beings with the detachment Vyasa, then all would be well with us.

Swami Vivekananda gives an excellent example of what joy detached ook can bring us. Once a famous painting was being auctioned. owner of the painting was anxious that the bid should go higher higher while the bidders themselves were anxious that the price ld be pegged as low as possible. In the process, it was only those had gathered to witness the auctioning who could enjoy the beauty the painting.

Deeply emotional, Swami Chinmayananda is capable of tremendous chment but, at the same time, he is also capable of wrenching himself detachment.

The Mahabharata is not a mere epic. It is a graphic tale of men women, some with divine attributes, dwelling on all conceivable ations in life. It is a whole literature in itself, ageless and ever-ng. It is a code of life, a comprehensive philosophy of social, inistrative, ethical and spiritual conduct. From time immemorial, has been rightly proclaimed of the Mahabharata: "What is not in is no where else."

It is all right for devotees to fall at the feet of the Guru and est him to take over. But what does it all mean to the Guru? ily, he, in his great compassion, sees only the good, encourages only good in us, so that in good time the disciple also attains equanimity. er all, is not the aim of yoga the attainment of equability—"Samatvam a Uchyate," as the Gita says?

—S.R.

AGAIN AND AGAIN

numerous sub-plots without ting lost in them. Again gavan Vyasa reveals himself a master story-teller as he aves his tale involving the ed, lusts and deceptions that aracterised internal as well as ernational politics then as y do now.

On the other hand, viewing the Mahabharata as a 'canvas of life', the reader sees the peculiar force which guides each individual to his destiny. One is puzzled by this force that guides Duryodhana to his destruction and Yudhistira to glory until the convincing answer is found in

the Bhagavad Gita. Each man's nature is constituted of the three gunas: Sattva, Rajas and Tamas. The tamasic man finds himself trapped by the *gunas* and goes to his end while the sattvic man rises above the *gunas* and achieves liberation.

At an allegorical level, the epic as a whole can be visualised as the struggle between the forces of good and evil within ourselves. Because of their origin, we may even consider the two forces as 'cousins'. In the initial stages of an individual's evolution, the baser forces have an ascendancy and the nobler forces are in 'exile.' It is only after a decisive fight with the Lord's grace that an individual attains nobility. And in this struggle, the different subtle shades of good and evil emerge. This is seen in the story in various incidents which generate controversy — the butchering of Abhimanyu; Satyaki slaying the unarmed Bhurisravas, deception of Acharya Drona by the noblest of the noble — Yudhistira himself. And in all these evil tries to justify itself, as do Duryodhana, Dhritarashtra and many others.

We find in the epic, innumerable instances of people of learning and those in positions of power falling from their pedestals. Drona"s pique at Drupada's insult and his consequent death at the hands of Drishtadyumna; likewise Dhritarashtra's attachment to his sons resulting in his witnessing the destruction of the entire clan. This just goes to show what grievous consequences can come of a little lack of discrimination irrespective of a person's learning or position.

Krishna in the second chapter of the Bhagavad Gita illustrates the path which takes a man to his end. "Attachment gives rise to desire, from desires (unfulfilled) comes forth anger, from anger proceeds delusion leading to loss of memory followed by the loss of reason ending in destruction." This in a nutshell can be viewed as the fall of Duryodhana. From his attachment to power and his inability to wrest it from the Pandavas rose the desire to put an end to their lives. The sequence is too well known to bear repetition.

The constant advisers of the ndavas are Vidura, Sri Krishna d the various rishis they meet the course of their travel. On other hand, Duryodhana's isers are only Sakuni, Dussa- and Karna, each with his axe to grind. How truly Sankara sings in the 'Bhaja vindam', "From satsang es non-attachment leading loss of delusions; loss of sions gives rise to knowledge the reality leading to libe- ion."

One is amazed at the political vance of the lessons found in Mahabharata. At the game dice, Yudhishtira loses every- g and in the end stakes his thers. Losing them, he stakes self. Finally, even Draupadi not spared. Draupadi is humi- ed while stalwarts such as shma, Drona and others look dumbly. Only Vidura and arna speak, but both are re- ked by Duryodhana on ac- nt of their being younger ple. Bhima vows to drink sasana's blood and break ryodhana's thigh. That was beginning of the end of the uravas.

This incident reveals an im- tant truth. Destruction was vitable when the elders refus- to speak out when righteous- ss was being insulted. Likewise hen intellectuals and those ose voices will be heard dare not speak out at the deception and lies of the ruling class either out of fear or for favour, then disastrous consequences follow. Our own recent history when we "crawled when asked only to bend" is a mild example (fortunately for us) of this truth.

Yaksha prasna

That brain works where brawn does not is illustrated by the story of the Yaksha. In a series of questions and answers revealing an astounding clarity regarding the precepts of the Shastras, Yudhistira succeeds where the mighty Bhima and Arjuna failed. Two examples should suffice:

"...What is the loss which yields joy and not sorrow?"

"Anger — giving it up, we will no longer be subject to sorrow."

"...What is the greatest wonder in the world?"

"Everyday men see creatures leaving for the abode of Yama, and yet those who remain seek to live for ever".

On being granted the boon of reviving of the life of one brother, Yudhishtira chooses Nakula in preference to Bhima or Arjuna. The reason he gives is: "I am surviving, a son of Kunti, and so she is not completely bereaved. In order that the scales of justice be even, I ask that Madri's son, Nakula may be revived." What nobility!

Woven throughout the epic,

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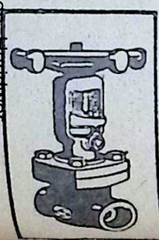

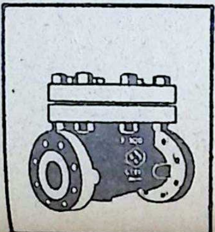

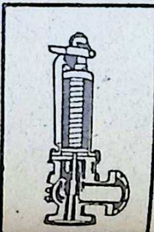

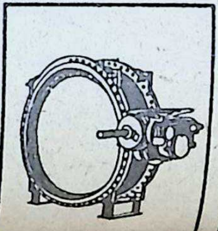

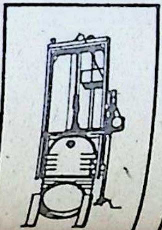

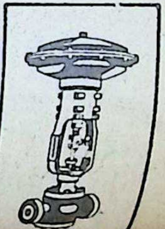

innumerable stories of kings d rishis highlighting the faults f ordinary human beings. Yayati changing his old age for the uth of his son and finally lising its futility; Agastya and royal bride who tried to from kings only to find that kings had no money to spare; story of the weasel, half of ose body was of gold; Yava-da's attempt to become learn- without studying (Indra mocks him by throwing mud into a er with the hope of building a dge).

Aswathama's sin

The ending of the Kurukshetra r graphically illustrates how l has a way of perpetuating elf. This time it was Aswa-ma's turn to be deluded into lieving the vileness of the ndavas. As a person involved the unfolding of the epic (his n father, Drona, counsels ryodhana against the war), he uld have judged the events in ir proper context but that was t to be. To destroy what he ught was evil, he again chose l means and attacked the emy camp at night, putting an d to all of Draupadi's sons. s Rajaji says: "One transgres-n begets the next and thus l grows from evil, submerging hteousness."

In the Mahabharata, we notice t Vyasa's detachment in tell-g the story in no way hides his sympathy for his characters. Duryodhana is depicted as a misguided but brave individual: *"Jaanaami dharmam, Na cha me pravrittih. Jaanaami adharmam, Na cha me nivrittih'*; Karna as an entirely misunderstood individual charting out a strange course for himself only out of ignorance of his birth. Finally, our own involvement in Arjuna's collapse before the war just goes to show Vyasa's mastery as a storyteller.

Don't miss it

I would call your attention to one more gem in the epic. In choosing the commander-in-chief for the Pandava forces, Yudhistira consults Sahadeva first. Rajaji has this to say: "It was the practice to ascertain the views of younger people first, before consulting elders. . . . If the elders were consulted first, it would not be possible for others to speak with freedom and even honest differences of opinion might savour of disrespect." 'Management' in excelsis in the age of chariots?

These are by no means the only treasures of the Mahabharata. These are just a part of what I have been able to communicate. Those who have not read this ageless story before, must do so right away — you do not know what you are missing. Those who have, must do so again. You do not know what you may have missed. □ □ □

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Faith in Name

RAGHUNATHAN

THE redeeming power of the Divine Name is an article of faith with the mystics of all religions. It is hedged in with awful mystery. Sanatana dharma with its roots in the Veda has given Nama japa a very high place in the practice of religion. The Rigveda, which proclaims the 'Ekam Sat,' breathes also the spirit of loving devotion in such hymns as the 'Varuna Suktas' of which Vasistha is the seer. It affirms the potency of the Divine Name in such verses as the following of Deerghatamas (I—15b—3).

Asya jaananto Naama-chid-viviktana
mahaste Vishnoh sumatim bhajemahe

"O ye who wish to gain realization of the supreme truth, utter the name of Vishnu at least once, in the steadfast faith that it will lead you to such realization."

It is this vedic insight that has led to the proliferation of the vast body of prayers and hymns of praise down the ages and has been responsible for the development of a whole cult, that of the 'Nama siddhanta.' The sahasranamas, of which we have quite a few devoted to the various aspects of the godhead, Vishnu, Siva, Amba and so on, provide the textual base for this mode of religious practice. We have the Lalita Sahasranama. There is the Siva Sahasranama in the Anusasanika parvan of the Mahabharata, which Sri Krishna himself gives out at Bhisma's instance, as taught Him by Upamanyu when He wanted to propitiate Siva.

Sankara Bhashya

The distinction of the 'Vishnu Sahasranama' lies in this, that it has a commentary by Sri Sankara Bhagavadpada, which

Nilakantha, the famous commentator of the Mahabharata, considered so authoritative that he himself refrained from commenting on the Vishnu Sahasranama.'

The distinctive feature of the 'Vishnu Sahasranama' as Sri Sankara interprets it, may be gathered from his commentary on verses 9 and 10. It emphasises that the object of adoration of this hymn is the Supreme Deity, the light that lights up all existences, the inner ruler immortal, the author of the creation, preservation and destruction of the worlds, and the redeemer who terminates the bondage of karma by imparting the saving knowledge. In other words, it is the 'Karya Brahma (Saguna Brahma)' who is posited in the very first of the 'Brahma Sutras,' whose grace may be gained by singing His manifold glories. The sahasranama tries to indicate these glories by those descriptive names which the great Rishis have garnered from the entire corpus of vedic and puranic literature, as Bhishma suggests. In the thousand names, there are to be found many that are familiarly associated with one or other member of the Trinity, as well as with those of other aspects or incarnations of the godhead. But Sri Sankara insists (vide his comment on the name 'Sarva') that all the names refer only to Narayana. He maintains that this 'Saguna Brahma-upasana' will logically find its fulfilment in the realization of the Nirguna through the dawn of supreme knowledge by the grace of Isvara.

The Bhakti sastra has, in the course of centuries, been developed with extreme acuteness and subtlety by many schools of devotion with their distinctive metaphysics. But it is worth noting that Sri Sankara's bhasya on the Vishnu Sahasranama deals with all the main arguments on which the 'Nama Siddhanta' rests and anticipates and refutes the objections raised by its critics.

Path of Sacrifice

Just one or two points may be touched upon here by way of illustration. It might be asked: "When the Vedas prescribe the offering of costly and difficult sacrifices for the propitiation of the Lord, how can mere praise, which comes easy and costs no money, fill the bill!" The acharya points out that the very ease with which the praise of the Lord may be sung as a point in its favour. Its superiority to other modes of propitiation lies in the fact that (it causes no harm to others. It does not need the service of another person, it requires no object (not even a leaf or a flower), and it s not dependent on suitable mes and places. But it does require the fulfilment of two other ditions. It is the Lord Vasu a Who shines in the heart us that the devotee must exalt singing His numerous quali s, impelled to do so by the ole-hearted love and exclu e devotion that he feels to rds Him.

Lakshmidhara in his 'Bhaga -Nama-Kaumudi' interprets s 'bhakti' as 'rati' (love). imad Bhagavatam traces the owth of this active love in s manner. A man goes on grimage. There he happens meet the saintly and hear them g the praises of the Lord. Hearing these praises repeatedly, e falls so much in love with the ord Who is thus glorified, that e joins in the singing. The re lt is described by Laksmidhara s a progressive spiritual owth. 'Singing the Lord's aise leads to the elimination f sin, constant repetition of the ame strengthens the impulses at make for love for the Lord nd that lead to the eradication f the tendencies to sin; he devo s himself more and more to e service of the saintly; and om that is generated unshaka le love and devotion to the Lord, which results in the uprooting of all causes of grief and misery, the enhancement of sattva, and, as a natural culmination, Tattva Sakshatkara and Mukti.' The fundamental prerequisite is Sraddha (faith).

Ajamila

This might seem to be contradicted by such stories as that of Ajamila in the sixth skandha of Srimad Bhagavatam, where a life-long sinner was rescued from Yama's messengers by the attendants of Vishnu, because he had inadvertantly uttered the name of Narayana in calling his child. This signal proof of God's grace brings him repentance and that results in liberation.

The famous verse in the Bhagavatam which supports this thesis runs as follows: "Men of old have known that all sins are destroyed by the uttering of the Name of the Lord of Vaikuntha even casually—in calling somebody by His name, or in jest, or as a meaningless vocable, to sustain a chant or a melody, or in light-hearted badinage".

Lakshmidhara, after an elaborate consideration of the matter, concludes that it is the man who is at the point of death that is saved by the utterance of the Lord's Name even unintentionally. Even that involuntary utterance (which is itself the result of vasanas of former births) invites the Lord's attention to his plight ('yatastad-vishaya matih). and the infinite fountain of mercy offers him instant succour.

There are two ways of glorifying the Lord: (1) by singing the litany of His thousand names or (2) by chanting the name of one's Ishta devata. The names that make the sahasranama are all descriptive (Gaunani) of His excellences, exploits and glorious attributes.

Being the sum of the best qualities the human mind can conceive of as inherent in God, this prayer, by constant and devout recitation, builds up in the devotee's heart, (little detail by detail) the image of the Lord that evokes his adoration.

Sri Sankara's 'bhasya' is intended to help in the process of identification of the worshipper, in self-forgetful love with the object of his devotion, and it does that very convincingly.

FACE IT ALL!

All the varied activities of human life are rooted in, and draw their vitality from, one common source—the human heart. The cause of all suffering and all happiness resides, not in the outer activities of human life, but in the inner activities of the heart and mind; and every external agency is sustained by the life which it derives from human conduct.

The man who cannot endure to have his errors and shortcomings brought to the surface and made known, but tries to hide them, is unfit to walk the highway of Truth. He is not properly equipped to battle with and overcome temptation. He who cannot fearlessly face his lower nature cannot climb the rugged heights of renunciation.

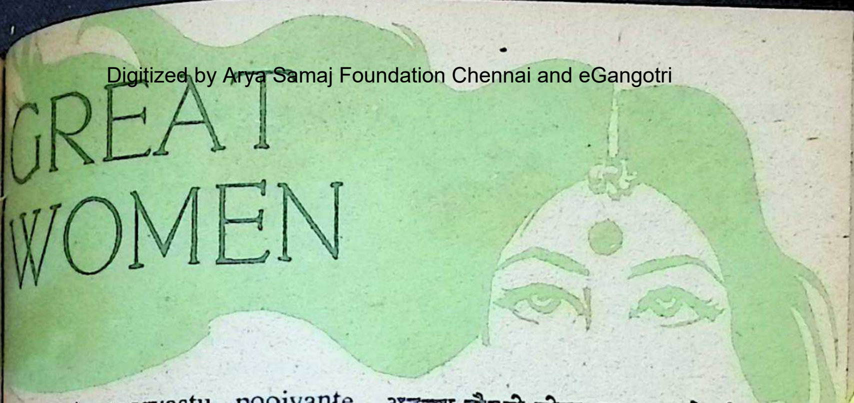
—James Allen

It is of course possible to differ as to the signification of particular names. Sri Parasara Bhatta, in his valuable 'bhasya', offers alternative explanations to many of the names. Take the name of 'Vyala' (monster or serpent) for instance. Sri Sankara says that the suggestion is that the Lord is as elusive and slippery as the serpent. Bhatta says it means "He who grapples His devotees to Himself with hoops of steel." The reader may or may not agree with either. But he should be glad to have the benefit of the insight of both expounders. For the infinity of God may contain contradictions which do not cancel out each other, but enhance the richness of the whole. □□□

What is the first business of one who practises philosophy? To part with self conceit. For it is impossible for anyone to begin to learn what he thinks he already knows.

—Epictetus

GREAT WOMEN



"YATRA naaryastu poojyante ramante tatra devataah." That culture is blessed where women are held in the highest esteem. Indian tradition has in its own way honoured this tradition.

Our two great epics—the Ramayana and the Mahabharata—present the two sides of the coin. Sita, Kausalya, Anasuya, Ahalya, Tara and Mandodari in the Ramayana highlight different aspects of women's virtue and their greatness. Kunti, Gandhari, Draupadi, Damayanti, Savitri and Uttara are in the galaxy that figures in the Mahabharata. Here again a particular trait in each character gets emphasis. Together they provide a study in depth of the role women play as custodians of the values that have shaped the Indian outlook on life.

One verse that is inculcated quite early in the minds of girls holds out a short list of great heroines who should be their models in life when they grow up.

अहल्या द्रौपदी सीता तारा मन्दोदरी तथा
पञ्च कन्याः स्मरेन्नित्यं महापातकनाशनम्

A great and exemplary life is rarely a bed of roses. Each of these matrons had to face different types of challenges. As a maiden, each had unconsciously and in keeping with tradition, prepared herself for the travails life held in store for her. It is this studious apprenticeship, this preparation for the battle of life as maidens, that is recalled in the verse.

Life has to be a battle—a 'dharma kshetra'. Life does not distinguish between man and woman when it comes to the way it tests a person.

For long centuries when the earth was young, it fell to the lot of man to fight for life, to ensure security for his kith and kin.

In this period, women had to tend the hearth and home, to bring up the children in the ways of their forefathers, to conserve and carry forward the culture of the clan. Their patience, devotion and steadfastness came to the fore in those years. They got summed up in a key word—paatrivratya—and this ideal got embedded in the remembered lays of the people.

A Two-Way Street

But it was never a one-way street: the duties of women towards their menfolk. There was an equal, if not greater, obligation laid on men in their conduct towards women. A man of spirit could not afford to have this called into question. Most of the time it remained an unstated premise because it was universally conceded and honoured. But lest it should get diluted, it was stated explicitly once in a while. Thus Sita, in the floodtide of her grief that Sri Rama could even think of leaving her behind in Ayodhya, brings it into the open.

कि त्वाऽमन्यत वैदेहः पिता मे मिथिलाधिपः
राम जामातरं प्राप्यस्त्रियं पुरुषविग्रहम्

"Could it be (God forfend) that my father, the king of Mithila, misjudged you at the time he gave me in marriage to you? Could it be that you were masquerading in men's clothes?"

Janasthana was to be the proof. It had to be fought right in front of her. Sita conceded it was unworthy of her even to have doubted Sri Rama's valour. She was thrilled:

तं दृष्ट्वा शत्रुहन्तारं महर्षीणां सुखावहम्।
वभूव हृष्टा वैदेही भर्तारं परिषस्वजे ॥

Sri Rama thought it quite proper to earn his spurs once again right in front of his lady. It was worth the risk. In another context, when Sita was not there and he need not have to embarrass her, Sri Rama put it tersely as to what she meant to him.

न जीवेयं क्षणमपि विना तामसितेक्षणाम्।

"I cannot imagine my continuing to live even for a moment without my dark-eyed Sita."

Draupadi's life was even more chequered. As a foil to the "stand and wait" attitude of Sita, Draupadi was often more forthright. She would not spare the menfolk if they were found to be wanting in spirit. This occurs more often in the Mahabharata than is the case in Valmiki Ramayana. Another age, another outlook and other ways of expressing one's inmost feelings and emotions.

The Mahabharata goes one step further in depicting women's role in life. She can move to the centre of the stage and take the burden of the world on her own shoulders. If it comes to that, she can prove explicitly that she can provide the sheet-anchor and be the saviour if life in its storm-tossed journey. Sri Krishna and his cousin Krishnaa (Draupadi) bet-n them prove this often ough. The epic however provides an entire episode (upakhyana) to prove the point. This is the story of Savitri and Satyavan.

1. Savitri and Satyavan

WOMAN, 'frail' woman redeems man through her austere and her suffering, her courage steadfastness of purpose. It not always the case of man, ud of his prowess, coming to e rescue of woman in distress. This theme is sounded in the stion of the long-suffering dhistira when he and his thers have lost their patri- ny and are exiles in the forest. y should Draupadi born of a le family, firm in her sense f duty, a great example to all rried women, go through so ny ordeals? Yudhistira could ll no lapse on her part.

न सीमन्तिनी काचित् दृष्टपूर्वाऽथवा
ता। पतिव्रता महाभागा यथेयं द्रुपदात्मजा

Has there been another in- nce of a woman taking on her- f the ills and imperfections of ers? The sage Markandeya greatly pleased by the ques- n. He can think of a royal ncess who, by her determina- n, redeemed her husband's mily and that of her own pa- ts. She is the great ideal for ery woman of noble lineage— astreenaam mahabhaagyam.

King Asvapati had no issue. For eighteen years he observed the 'Savitri vrata'. The goddess appeared from the sacrificial fire. The king asked of the goddess that he might be granted male progeny.

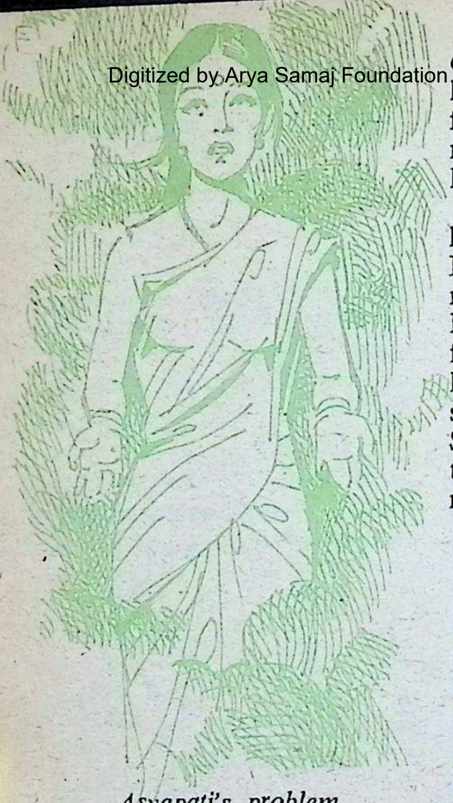
पुत्रा मे बहवो देवि भवेयुः कुलभावनाः
तुष्टासि यदि मे देवि काममेतं वृणोप्यहम्
सन्तानं हि परो धर्म इत्याहुर्मां द्विजातयः

People say one should wish for many sons who will bring fame to one's family and help one in discharging one's duty to one's forebears. The accepted idea is set forth, the need for sons, and gets an explicit answer. "Lord Brahma knows what your wishes are. He promises you a girl of rare endowments. You shall abide by the lord's decision."

कन्या तेजःस्विनी सौम्य क्षिप्रमेव भविष्यति
उत्तरं च न ते किंचित् व्याहर्तव्यं कथंचन
पितामहनिसर्गेण तुष्टा ह्येतत् ब्रवीमि ते

In due course, a child of exceptional beauty is born, and is named after her godmother. She grows into a resplendent girl. A new unforeseen problem arises next.

तां तु पद्मपलाशाक्षीं ज्वलन्तीमिव तेजसा
न कश्चिद् वरयामास तेजसा प्रतिवारितः



Asvapati's problem

Savitri's unique life has set its own pattern from the beginning. None dared approach her father seeking the girl's hand. Such is the glow of her presence that everybody feels awed. Again convention comes in. The king is worried.

स्वयमन्विच्छ भर्तारं गुणैः सदृशमात्मनः
अप्रदाता पिता वाच्यो भर्तुरन्वेषणे त्वर
देवतानां यथा वाच्यो न भवेयं तथा कुरु

The father gets the blame if his daughter remains unmarried. This is Asvapati's problem. He quotes a dictum that would serve his purpose: If no one comes forward to marry a girl,, she may well start looking for a husband.

The spirited girl (manasvinee) knew her life was exceptional. It was to be her lot to go to the rescue of her menfolk. The first lesson had begun. Here was her father who could not even hold himself in patience but would somehow get her married off. She felt embarrassed (vreeditheva) but set out on her journey.

Narada takes a hand

When Savitri returned to the palace, sage Narada was visiting her father. She announced that her choice was Satyavan, son of Dyumatsena who had gone blind and thereafter lost his kingdom as well. Narada comes to the point in a flash. The boy is everything parents or girl can look for. The only problem is he has just one more year to live. Savitri feels vexed. Men can only raise problems, they will not move to solve them. The resolute girl has no qualms. She is obeying a higher rule:

सकृद् वृतो यथा भर्ता न द्वितीयं वृणोम्यहम्
मनसा निश्चयं कृत्वा ततो वाचाभिधीयते
क्रियते कर्मणा पश्चात् प्रमाणं मे मनस्ततः

"First comes the thought in one's mind. A decision made there, it is next uttered through words and then translated into action. In my mind I have chosen Satyavan as my husband. I shall stand by it. My mind is the standard for my living."

Sage's benediction

Savitri had no reservation on any account. Her fond father might fret. She did not. Narada was not another Asvapati. He had come for this purpose only—to confirm Savitri in her resolution. He applauded the girl's resolve and his benediction was total.

अविघ्नमस्तु सावित्र्याः प्रदाने दुहितुस्तव
साधयिष्यामहे तावत् सर्वेषां भद्रमस्तु वः

"King, you wanted only to get Savitri married. She has made her choice. The marriage shall now take place. We shall see to the rest of it. Things will turn out well for all of you."

Savitri now got the husband she had wanted in her mind, but never for a moment did she forget what Narada had told her.

समुदे सा च तं लब्ध्वा भर्तारं मनसेप्सितम्
सावित्र्यास्तु शयानायाः तिष्ठन्त्याश्च
दिवानिशम्। नारदेन यदुक्तं तत् वाक्यं
मनसि वर्तते।।

Savitri remembers everything the sage said. "Satyavan has only one more year to live. But go ahead. We shall look after you, we the community of the good and godly. Saadhayishyamahe". And then Narada's ringing benison: "Everything shall fare well with all."

Days passed by. According to Savitri's reckoning, only four days were left. Savitri now prepared herself for D-Day through austerity. Her mind was made up. She told Dyumatsena.

न कार्यस्तात संतापः पारयिष्याम्यहं व्रतम्
व्यवसायकृतं हीदं व्यवसायश्च कारणम्

"There is no need for concern. I shall complete this three-day vrata. Perseverance is the root cause of success."

That day Savitri would not allow Satyavan to go out of her sight even for a minute. She went with him into the wood to gather the daily needs of the

family. When the moment approached, Savitri could easily spot the great Yama, king of death, taking his position.

Yama abides her question, he cannot do otherwise. Such is her 'paativratya,' her tapas of three days:

पतिव्रतासि सावित्रि तथैव च तपोन्विता
अतस्त्वामयिभाषामि विद्धि मां त्वं शुभे यमम्

The god of death hails her as a 'pativrata' and, under some strange compulsion, calls her 'subhe'- (auspicious lady) when his job is to take away her husband and deprive her of her 'saubhagya'.

Ready for encounter

The sage Markandeya has had his own brush with king Yama of yore. It is with gusto that he new recounts the battle of wits between the god of death and a mere girl.

The expected crisis had come, Sage Narada had said it would before the year was out. Markandeya recalls how well Savitri was prepared for the encounter.

नियमव्रतसंसिद्धा महाभागा पतिव्रता

Three specific attributes. Savitri has tempered herself through discipline and austerity. She is auspicious. She is totally devoted to her husband.

Yama does not tarry and keeps walking with Satyavan's soul. Savitri does not leave him. She too moves along. Yama tries to engage her in talking and to deflect her. Thus begins the great dialogue.

Yama begins by saying that Savitri has done all she could for her husband; she should now attend to his obsequies. Savitri quotes dharma to Dharmaraja. She bears him no ill will, neither is she awed in his presence. She pays Yama a gracious compliment which even the forbidding god of death acknowledges.

"I have to go wherever my husband is made to go or goes by himself. This is dharma. My tapas, the past deeds of my forebears, my husband's love for me, my vrata and, above all, your own graciousness make it possible for me to go with you and my husband's soul.

Who is a friend?

"One can claim as a friend any person who has walked seven steps with one. I claim you as my friend and I would like you to listen to what I have to say.

"There are many creatures for whom the forest provides shelter and sustenance. They all abide by the law of their being. Great good men point out to us this law, this path of dharma. There is no need to look for an alternate path."

The lord of Dharma has not been talked to by a young girl about first principles. Short of

Satyavan's life, he would like to give Savitri whatever she wants and shake her off.

In the asokavana, addressing Hanuman for the first time, Sita thinks of king Dasaratha first. Her first title to recognition is that she is the daughter-in-law of the renowned Dasaratha.

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः
स्नुषा दशरथस्याहं शत्रुसैन्य प्रतापिनः

It is Sita's aabhijatya (breeding) that makes her invoke Dasaratha even before Sri Rama. It is the same with Savitri. In her hour of crisis when she is contending for the life of Satyavan, Savitri thinks of Asvapati's plight, not her own, not Satyavan's.

Sight and strength

"KING Dyumatsena has lost his eyes and his strength. If it pleases you, noble lord, may he regain his sight and his strength. Let him blaze again like the sun in his glory."

"So shall it be. I find this long journey is tiring you. Please turn back."

Savitri is not to be so easily disposed of. She stresses her duty as she sees it and then claims Yama as her benefactor.

"My duty lies with my husband. I cannot feel tired when I march in his company. For good men, even casual acquaintance blossoms into enduring friendship. The company of the good always bears rich fruit. Hence it is ordained one must live near the good and godly."

Yama has been included in that great company. He now offers a second gift. Savitri is still concerned with the well-being of Dyumatsena and does not let Yama feel her aim is to get Satyavan back. "Dyumatsena was born in a royal house and his dharma was to rule and nourish a kingdom. Let him get back the kingdom that was prised from him and let him discharge his rajadharma."

Granted. Savitri slips another compliment to Yama. "You are called Yama. You are renowned for your restraint. There is nothing wilful about any act of yours. You claim those lives alone whose terms have drawn to a close owing to their own deeds.

"The creed of the good has been: Bear no evil in mind, speech or act towards any creature. Help them along. Be generous. All men are frail. Show mercy even to an unfriendly being if he approaches you."

Yama was not used to being hailed as just and fair. "Your words are to me like cool water to a thirsty being." The third boon is pledged.

A hundred brothers

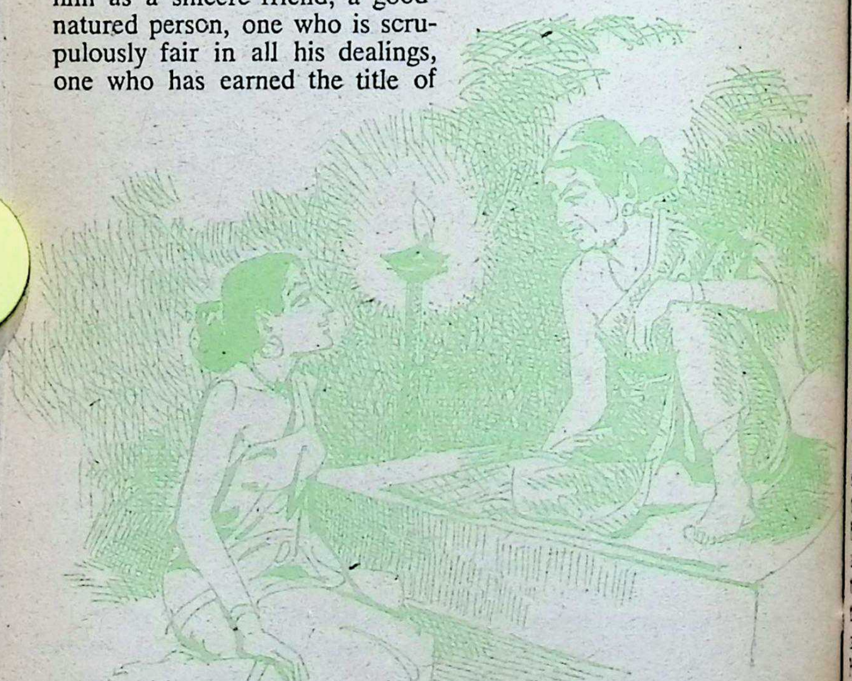
Savitri does two things to lull Yama's misgivings. She takes up now her father's cause. Grant him a hundred sons."

Brahma's purpose now becomes apparent. On the earlier occasion, he had given only a daughter to Asvapati. He provided an opening for Savitri to gain Yama's confidence. "You shall have a hundred brothers. Granted. Now go back. You have come a very long way."

Savitri has gone a long way indeed in gaining the goodwill of Yama. He cannot but admire her eloquence "giraa svaraakshara Vyanjana — hetu — yuktayaa) and her vyavasaya (perseverance). She has hailed him as a sincere friend, a good-natured person, one who is scrupulously fair in all his dealings, one who has earned the title of Dharmaraja by cleaving to dharma and his self-control.

Yama is still uneasy and keeps moving fast to cover his own foreboding; Savitri matches him step by step. She has not yet tried to take advantage of his genleness — a quality that lies deep within him and of which he himself, a god, has not been quite aware till then. Savitri's next dictum takes shape as Vivasvan's son keeps hurtling along.

"One can never come to have faith in oneself to the extent



one has faith in the words and acts of the good and goodly. They have shown again and again their concern for the well-being of all creatures. Hence it is people have greater faith in these noble souls."

How carefully has the young girl observed life and how neatly she sums up her views! "No one has put the matter to me in this perspective, auspicious lady." It is 'subhe' for the third time. The fourth boon is promised. Savitri strikes the iron while it is hot. Twice has she asked for progeny for others, a legitimate desire in keeping with tradition. It has become a habit for the gods to entertain this request often to grant it, "You are indeed generous. Grant me a hundred strong and valorous sons."

Crucial boon

Yama has apparently overlooked a crucial phrase "Satyavatah tathaurasam" (born of Satyavan). But has he? He is a god. Does he paint himself into a corner? This battle of wits has gone on long enough. The world will know about it soon. What will the world have to say about an unequal fight between the mighty god of death and a frail girl who refuses to give up? Well, this has come to him as a new experience. — a person who is prepared to pin her faith on Yama's reputation, Yama's justice and fairplay. He is more than glad to let Savitri have it her own way. "So shall it be. Now please go back," the god of iron begs of the abala (frail woman).

Savitri's genius now bursts forth in a paean of praise for the good and godly among whom she has all along included Yama himself. Yama can neither refuse this honour nor escape its responsibilities.

Guardians of the world

"The good and godly are rooted in dharma. They have nothing to regret or to despair. It is never the case that their association proves barren. It never happens that anyone has anything to fear from them. It is their dedication to truth that guides the sun every day, supports the burden of the earth. They are the refuge for all creatures born and those yet to come. No one has felt let down in their midst.

"It is their nature that they help all others along, all the time. It is part of their noble breeding. They expect nothing in return. Their benison never turns barren. Material well-being and moral integrity are both assured by their grace. They are the eternal guardians of the world."

Savitri's father wanted sons. He was given a daughter and asked to keep quiet. He then wanted to get her married off. The spouse she chose was one whose father had lost his kingdom and who had to gather food from the forest daily. On top, she was clearly told that her spouse would live for a year only. The gods wanted to establish, once and for all time, that 'abala' is a term of courtesy, that a woman by herself could make the god of death concede her victory. How gracious of Markandeya, who has jousted Yama in his younger days, to bear witness to this heoric woman!

Yama knows what has happened and what is now to follow as the climax. The proviso he has attached four times is now absent. The god is ready to acknowledge that he is in the presence of a greater being, a 'pativrata' whose gift of speech (savitri) and whose perseverance (vyavasaya) have laid him in thrall. He goes down with colours flying, with superb grace.

Savitri returns the compliment. It is not her victory she is after. It is her desire that the god's gift shall not prove false. The final point is made in simple straightforward terms and the saving rider attached. "More than my request, your word shall for ever ring true."

वरं वृणे जीवतु सत्यवानयं
□□ तवैव सत्यं वचनं भविष्यति

At the asrama

The night is far advanced. The aged parents in the hermitage are perplexed. Satyavan and Savitri have not yet returned. This has not happened before. All of a sudden the sightless Dyumatsena sees light. He and his wife rush out.

From Brahma's promise onwards, each turn in the drama is sustained by benedictions in the face of black despair. Now arises a chorus of rishis in the hermitage, to calm the distraught couple. Each stakes his all and cries out his blessing.

तथा जीवति सत्यवान्

Satyavan is alive and well.

When Savitri and Satyavan return home in the early hours, it is again the chorus of rishis, the good and godly on whom Savitri had totally relied all along, who hail her great achievement.

निमज्जमानं व्यसनैरभिद्रुतं कुलं नरेन्द्रस्य
तमोमये ह्रदे । त्वया सुशीले धृतधर्मपुण्यया
समुद्धृतं साध्वि पुनः कुलीनया

"The king's entire family was floundering in a dark sea. You stood forth then. Your noble conduct, your steadfast dharma, your auspicious deeds have saved your husband's family. You have proved you are a worthy scion!"

Savitri's triumph is complete. Hence the faith that Sita has in Savitri's story.

2. Sita and Savitri

SITA invokes Savitri more than once in Valmiki Ramayana. In one place, she cites Savitri as her model in life. In another context, Sita supplicates Savitri to sustain her in her hour of need.

The unexpected turn of events in Ayodhya when king Dasaratha wanted to proclaim Sri Rama as his yuvaraja has run its course. Reader and listener alike have been through catharsis. The great story-teller is aware of the need for change in rasa and bhava. The scene laid in the asrama of sage Atri comes as balm to bruised minds. It is a santipatah.

Sri Rama asks Sita to attend on Anasuya, the tapasvini. On purpose, Valmiki makes sage Atri extol the greatness of his wife, Anasuya. The two, now in the evening of eheir lives, have been equal partners and laboured shoulder to shoulder in the great task of promoting loka-kalyana — the welfare of all. They stand in the vanguard of the good and godly. They have wished well of all creation and their words are not spoken in vain.

उग्रेण तपसा युक्ता नियमैश्चाप्यलंकृता
दशवर्षसहस्राणि यथा तप्तं महत्तपः
तामिमां सर्वभूतानां नमस्कार्यां यशःस्विनीम्
अभिगच्छतु वैदेही वृद्धामक्रोधनां सदा
अनसूयेति या लोके कर्मभिः ख्यातिमागता ।

"Anasuya's prolonged austerities had saved all life from a severe draught. All creatures are in her debt. Verily is she known as Anasuya — the lady incapable of envy. Neither has she known anger. She is old and frail now. Let Sita go to her cottage and seek her blessing."

Glow of affection

Sita moves to the ladies' quarters and is at once enveloped in the glow of Anasuya's affection. The venerable ascetic speaks of Sita's great spirit in standing by Sri Rama and following him into exile. Soul calls to soul. Each knows how firmly the other is rooted in the ways of dharma:

ततः सीतां महाभागां दृष्ट्वा तां
धर्मचारिणीम्
सान्त्वयन्त्यब्रवीत् हृष्टा दिष्ट्या
धर्ममवेक्षसे
अवरुद्धं वने रामं दिष्ट्या त्वमनुगच्छसि
स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः ।

Anasuya counts it a blessing that Sita followed Sri Rama into the forest. It was fully of Sita's own volition. Sita, on her part, sitting in the hut feels she is hearing again the voice of her own mother at the time of her marriage to Sri Rama in Mithila and of her mother-in-law Kausalya when she took farewell of the grief-stricken queen in Ayodhya. In reply to Anasuya, she modestly invokes Savitri's example and says she has only tried to uphold a great tradition.

पतिशुश्रूषणान्नार्याः तपो नान्यत् विधीयते
सावित्री पतिशुश्रूषां कृत्वा स्वर्गे महीयते
रोहिणी न विना चन्द्रं मुहूर्तमपि दृश्यते
एवंविधाश्च प्रवराः स्त्रियो भर्तृदृढव्रताः
देवलोके महीयन्ते पुण्येन स्वेन कर्मणा

"For a married woman there can be no greater duty than that of standing by her spouse. This brought Savitri her reward in heaven. Can we ever see the star Rohini in the sky except in the company of the moon? Noble women devoted to their husbands are hailed in this world and are honoured in heaven for their virtues."

In Asokavana

There is a link between the luminous scene laid in Atri's asrama in the cool of night when all life is retiring to repose and where Sita basks in the radiance of Anasuya on the one hand and, on the other, the insecure dawn in the Asokavana where Sita stands alone, shedding tears in the hour of her agony.

The rakshasis surround Sita like a pack of wolves. They know by experience where they can hurt her most. They do not go for her. They run down Sri Rama.

मानुषी मानुषं तं तु राममिच्छसि शोभने
राज्याद् भ्रष्टमसिद्धार्थं विक्लवं
त्वमनिन्दिते

"Rama is a mortal like you and we can understand your partiality for him. But he is a helpless creature. He has forfeited his kingdom. He could not use any of his resources. He is a witless man and can accomplish nothing."

The words hurt because they are aimed at Sri Rama. Sita cannot brook anyone insulting Sri Rama and getting away with it. She falls into a depression and lashes herself in penitence.

एषाल्पपुण्या कृपणा
विनशिष्याम्यनाथवत्
भर्तारं तमपश्यन्ती राक्षसीवशमागता
तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम्
धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम्

"It is my misfortune that has brought me to these straits (not Sri Rama's lack of spirit). Even here, I can recall that noble figure before my mind. I can see those enthralling eyes, wide and cool as the petals of a lotus. I can visualise Sri Rama moving around. His strides are as firm and sure as those of a lion. I can hear within me his voice, his words so sweet and affectionate. But will I see him again? It is only the blessed who see Sri Rama, who move in his company. Do I, an alpapunya who has aprently exhausted her merits, ill belong to that group?

But patience to prevent the urmur soon replies "They also rve who only stand and wait".

तानां जनस्थाने सहस्राणि चतुर्दश
केन निरस्तानि स मां किं नाभिपद्यते
: खलु मे भर्ता रावणं हन्तुमाहवे
मं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा
तु राघवबाणानां गतिरोधीह विद्यते ।

"Surely, I saw with my own es Sri Rama hurling back, ngle-handed, the rakshasa ordes at Janasthana. My lord s quite capable of vanquishing avana in battle. Oh! let sea-irt Lanka think it is impregnable. know there can be no defence ainst Sri Rama's arrows."

End of Tether

These conflicting emotions have ften confused Sita in the ten earying months she has spent the Asokavana. Now she els she is nearing the end of e tether. She knows also she annot lower her guard even for moment. She has to keep up r morale and hurl defiance. either can she allow any asperon against Sri Rama to go unswered. She affirms her article faith again and makes of it a tany to all great women. They ave stood for steadfastness of rpose and they have won ainst great odds. They must ess her now, they must not t her fall.

In that great company Savitri figures again. How evocative are the names coupled with those of their husbands!

दीनो वा राज्यहीनो वा यो मे भर्ता स मे
गुरुः
तं नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला
यथा शची महाभागा शक्रं समुपतिष्ठति
अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा
लोपामुद्रा यथागस्त्यं सुकन्या च्यवनं यथा
सावित्री सत्यवन्तं च कपिलं श्रीमती यथा
सौदासं मदयन्तीव केशिनी सगरं यथा
नैषधं दमयन्तीव भैमी पतिमनुव्रता
तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता

"You say my husband is timid and has been deprived of a kingdom. But to me he is my husband. How many great women have counted it their dharma to walk in the footsteps of their husbands! To me, my husband is the noblest of the Ikshvakus. I shall remain loyal to him for ever."

Outwardly, Sita is defying the rakshasis to do their worst. Inwardly she feels she is nearing the edge of the precipice. Her days may now be numbered. She calls all the great matrons whom race memory has immortalised to abide with her in her agony and see that no harm comes to her.

Dearer than life

The reader of the great epic and, more important through the ages his listener, know all the time that if it is the story of Sri Rama, it is equally the imperishable record of Sita's great life, of her compassion, of her capacity for suffering, her steadfast adherance to dharma. If Sri Rama is the embodiment of dharma — Raamo vigrahavaan dharmah — she is the light that shines on him and, but for her, he may be a dimly seen figure. The poem itself makes explicit the fact that Sita and Sri Rama form its axis.

काव्यं रामायणं कृत्स्नं सीतायाः चरितं
महत्

At the same time, it is in keeping with the leitmotif of Srimad Ramayana that Sita prefers to stand and wait, that she takes the initiative but rarely. Only the initiates will know how decisive Sita's role is at some crucial moments. The great jnani, King Janaka, had told Sri Rama that Sita was pleased to call herself his daughter, but she would be his 'sahadharmachari', would always keep step with him on the difficult path of dharma. When the occasion arises and Sita moves forward to restrain Sri Rama and keep him on the strait and narrow path, Sri Rama notes with pride that the king of Videhas was quite right about his daughter proving 'sahadharmachari.

हितमुक्तं त्वया देवि स्निग्धया सदृशं वचः
कुलं व्यपदिशन्त्या च धर्मज्ञे जनकात्मजे
मम स्नेहाच्च सौहार्दादिदमुक्तं त्वयानघे
परितुष्टोस्म्यहं सीते न ह्यनिष्टोनुशिष्यते
सदृशं चानुरूपं च कुलस्य तव चात्मनः
सहधर्मचारिणी मे त्वं प्राणेभ्योपि गरीयसी

Sri Rama sums up man's indebtedness to woman—the way a husband conducts himself towards his partner. This is at the root of the Indian ideal of a married couple.

"Your affection for me and your interest in my well-being have made you address these words of advice to me. Your noble heritage and your keen sense of dharma lie behind them. I am very pleased that you have done this. Such advice is tendered only when one is greatly interested in the good name of another. You are my true partner in the way of dharma. By the same token, you are dearer to me than my life." □□□

"I cannot imagine how the noble Sri Rama manages even to live when he is separated from Sita. I would have thought that he would have pined away in loneliness."

—Sri Hanuman in Sundara Kanda

Sri Rama
the king
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सदृशं वचः
जनकात्मजे
तं त्वयानघे
ष्टोनुशिष्यते
व चात्मनः
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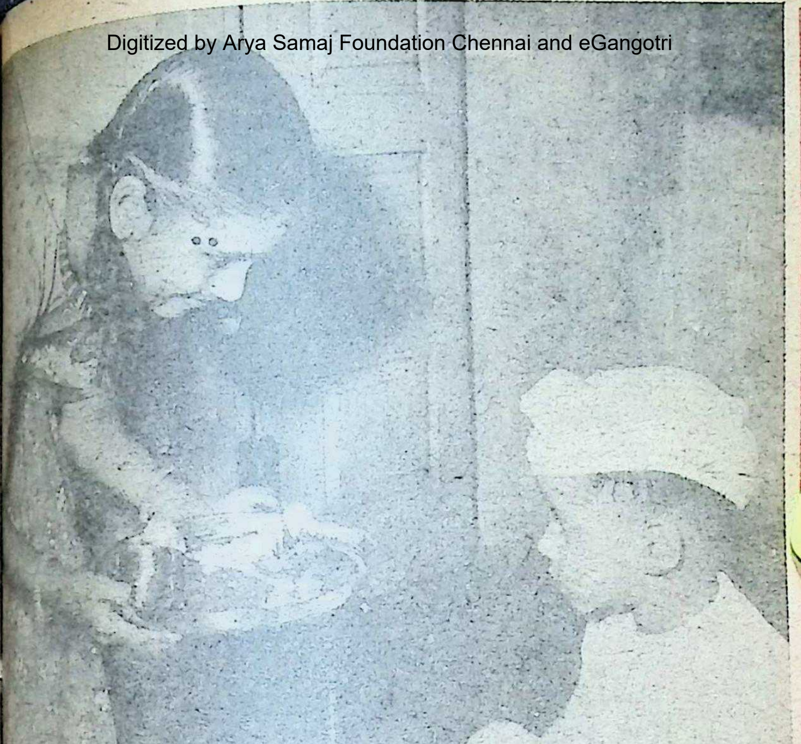
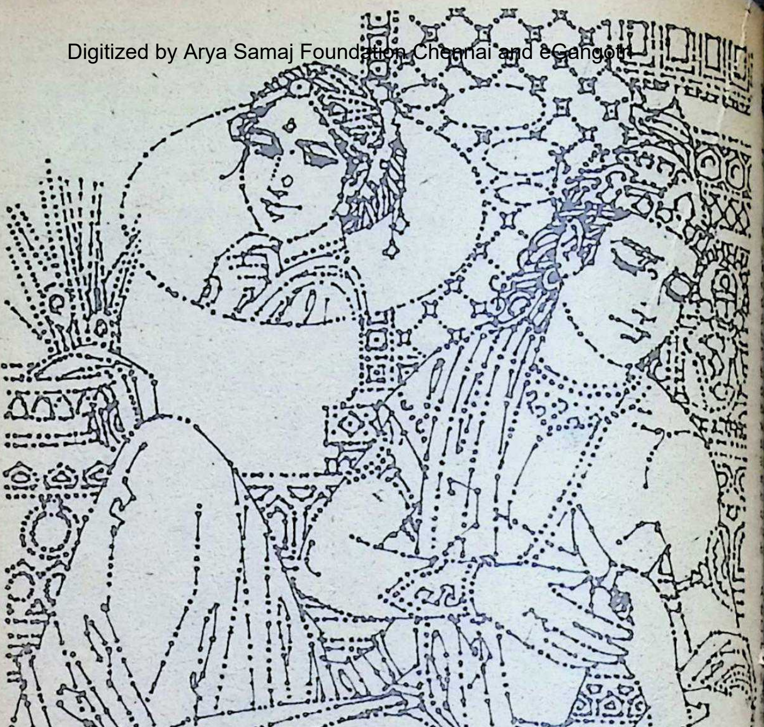
JOURNAL



Bhau beej is part of the Divali festivities in Western India. The sister greets her brother with a thali of sweets and a lighted lamp. The brother in turn gives her some present. "These were the days when we were young and life held no worries for us." The poet wrote in nostalgia, "Like clouds of trailing glory do we come from God who is our home." The musician sings. "Bachpan ke din bhoola na dena."



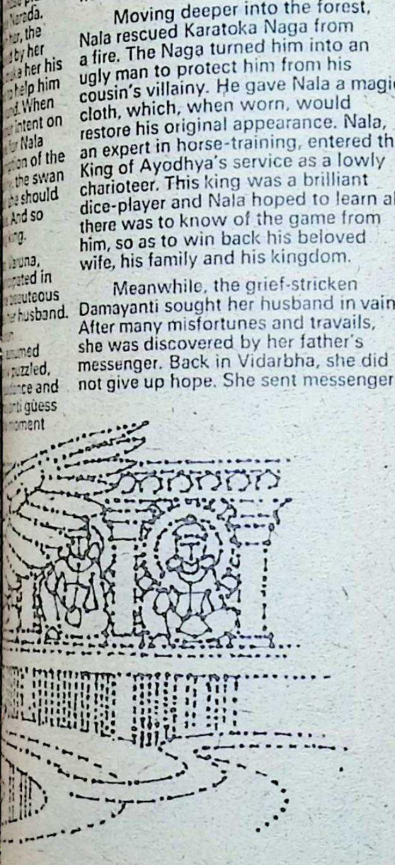
NALA and DAMAYANTI—

A love so persevering, it triumphed over every adversity.

So they were wed and, in time, were blessed with a son and a daughter. But their bliss was short-lived. Pushkara, the king's cousin, tricked Nala into a game of dice which lost the latter his wealth and his kingdom. But nothing could persuade the loyal Damayanti to leave her cherished husband's side and she followed him, clad like him in a single cloth, into the forest. Because she would not heed his pleas, Nala slipped away while she slept. Though his heart ached, he hoped this would make her return to the sanctuary of her father's kingdom.

Moving deeper into the forest, Nala rescued Karatoka Naga from a fire. The Naga turned him into an ugly man to protect him from his cousin's villainy. He gave Nala a magic cloth, which, when worn, would restore his original appearance. Nala, an expert in horse-training, entered the King of Ayodhya's service as a lowly charioteer. This king was a brilliant dice-player and Nala hoped to learn all there was to know of the game from him, so as to win back his beloved wife, his family and his kingdom.

Meanwhile, the grief-stricken Damayanti sought her husband in vain. After many misfortunes and travails, she was discovered by her father's messenger. Back in Vidarbha, she did not give up hope. She sent messengers with riddles to various courts, certain that only her brilliant husband could solve them. When the court of Ayodhya solved the most complex of riddles, she was certain that Nala was there.



And so she played a trick to bring her beloved home to her. She sent a message to the King of Ayodhya inviting him to partake in another Swayamvara the very next morning. Though it seemed impossible to get there on time, Nala, as Damayanti had guessed he would, whispered a magic chant into the horses' ears and they virtually flew towards Kundinpur. So pleased was the king with Nala's extraordinary prowess, he willingly traded his skills at dice-playing with Nala's knowledge of horse-training.

When Nala arrived and saw his children, he could not restrain himself. Weeping, he embraced them, and held them close. Despite his ugly appearance, Damayanti recognised him at once and rushed to him. Many an endearment and explanation were exchanged. Donning his magic robe, Nala was transformed into his handsome, heroic self. Now an expert in the game of dice, Nala challenged Pushkara to a game and won back his kingdom. The loyal, loving couple were never separated again.

Indian history and mythology abound in legends of love and devotion. Majestic and sublime, they are rich with the lofty virtues of trust, faith and loving sacrifice. Ideals which continue to inspire us even today. And will do so till the end of time.

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New Shorrock, Nadiad
Sahyadri Dyestuff & Chemicals, Pune & Dewas

Mafatlal Fine Spg. & Mfg. Co. Ltd.
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Mafatlal Fine, (Sassoon), Bombay, Unit No. 2
Mafatlal Fine, (New Union), Bombay, Unit No. 3
Mafatlal Fine, (Processing House), Bombay, Unit No. 4
Navin Fluorine Industries, Bhestan, Surat

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Bombay

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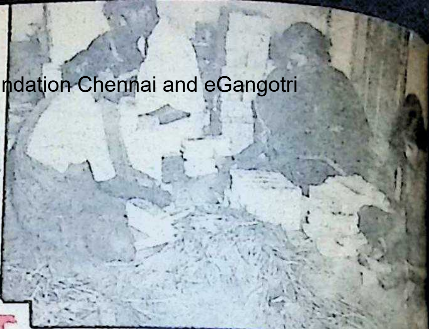

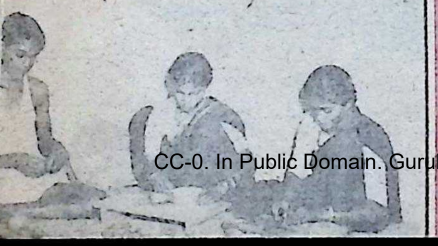

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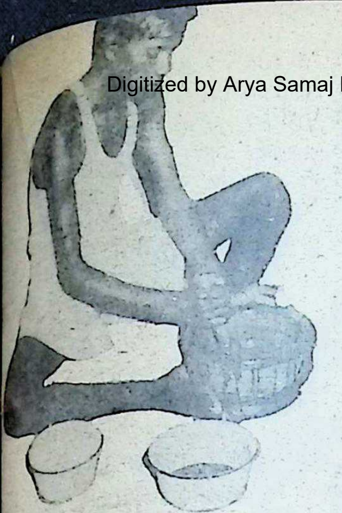
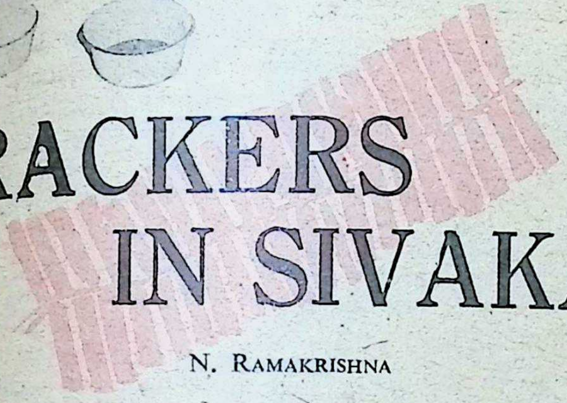


Bursting of crackers has become an inseparable aspect of Diwali, the Festival of Lights. Where do crackers come from ? The question takes us to Sivakasi where men, women and children work round the year to make our Diwalis earful.



CRACKERS IN SIVAKASI

N. RAMAKRISHNA

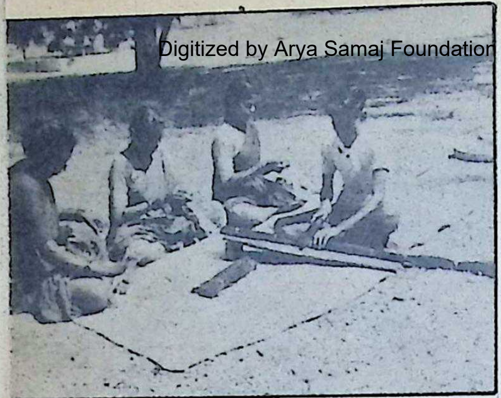
SIVAKASI in Tamil Nadu has been noted for over a gene-tion now for its crackers and rklers that have brought cheer millions of children, particular- at the time of Diwali.

With an investment of Rs. 10 ores and sales of Rs. 4 crores year, the industry has emerged a leading exporter to many untries abroad. During the -centenary celebrations of the nited States of America, Siva-si crackers were widely used n festivities.

The industry provides employment to a good number of workers from 1500 families in the neighbourhood.

These factories are situated away from residential areas. Great precaution is taken in the production of crackers.

Women play a leading role in the manufacture. Cartons for packing are made at home by women during their leisure hours. The printed cardboards, labels and coloured paper are distributed in the morning and collected



in the evening. Even well-to-do housewives take up this job to utilise their spare time. Each family can earn Rs. 25 a day. A male worker earns Rs. 8, Rs. 10 a day, a female worker Rs. 6 to Rs. 8

Crackers are used at the time of Ganesa Puja, Holi, Christmas, Moharram and Durga Puja apart from Diwali. They are used in wedding processions and to scare away birds that attack the grain in the field when ripe.

In Sivakasi alone, there are 70 fireworks factories producing 50 types of crackers. , .

Export proves difficult nowadays because shippers are reluctant to accept them as cargo.

In India alone, the sale value touched Rs. 4.5 crores last year. Gujarat and Maharashtra are big consumers. Owing to non-availability of sufficient raw materials, the factories are not able to meet the demand fully. Most of the chemicals are now purchased in India, but the Indian chemical industry is not able to supply them full. There has been a shortage of pyro-aluminium powder which is essential for the manufacture of sparklers.

The factories work for nearly 300 days in a year. The product is sold in about 30 days, to be consumed in a few days.

□□□

Some Faces of Bombay

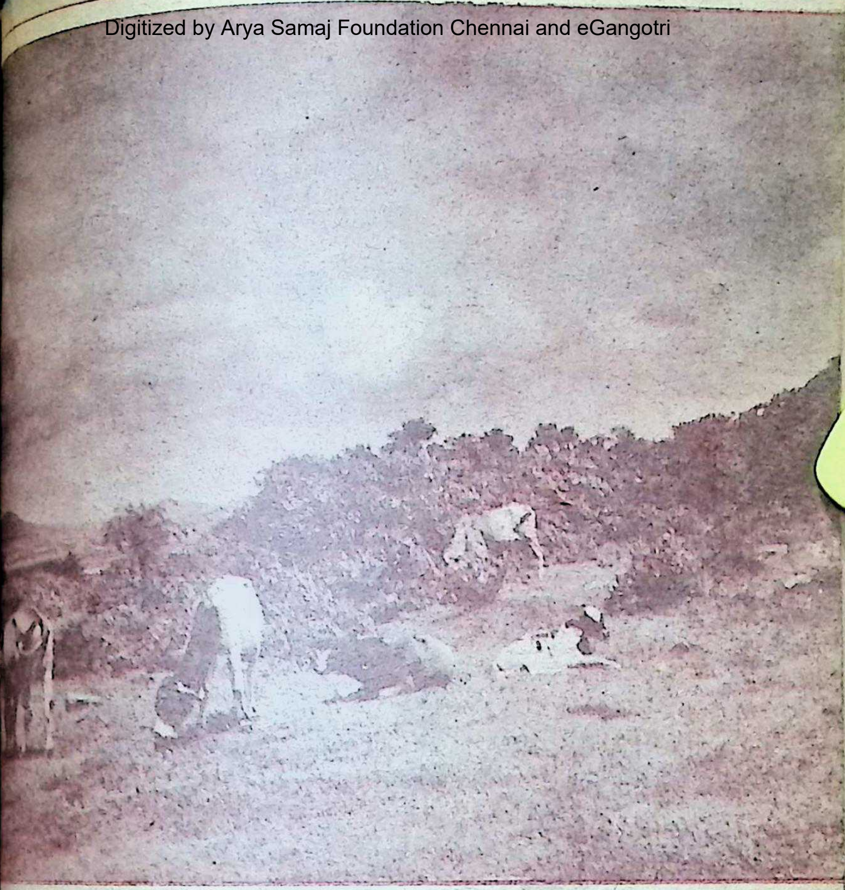
Bombay usually conjures up the vision of a gargantuan city, a concrete jungle of skyscrapers and sweat-shops. Nearly eight million people crowd less than 200 square miles of the city, which has earned the dubious distinction of being dubbed India's Hollywood and Manhattan.

Day after day people pour into the city in search of jobs and add to the city's problems. A big slice of the population lives in slums in sub-human conditions and thousands sleep on the pavements.

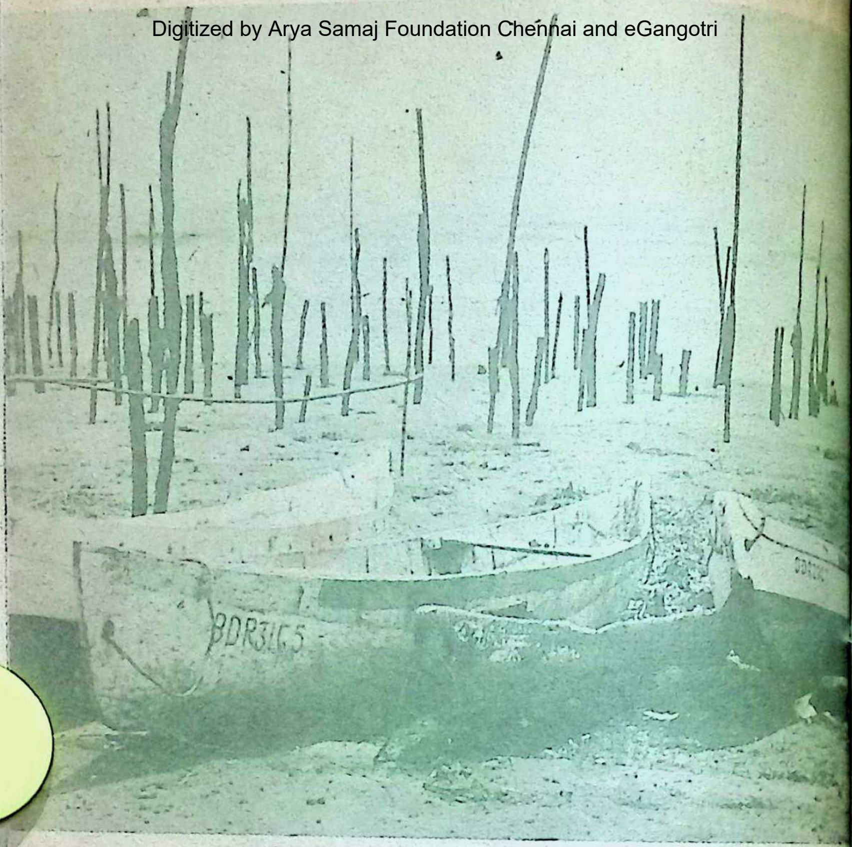
The city gets its water supply mainly from the water trapped in four lakes during the monsoon. Whenever the monsoon plays truant there is the scare of water famine. Even otherwise, with the population bursting at its seams, water supply is a major problem and hut-dwellers are among the worst hit.

Devidas Kasbekar presents here a few pictures which reveal a new face of Bombay, one that is not often seen and recognized.

1. Is it a sleepy town? It is Kurla, a congested industri suburb of Bombay. Two girls are carrying precious water to their huts.



2. This picture of a Rembrandtesque sky and of cattle zing in a green field comes from Madh Island in north Bombay.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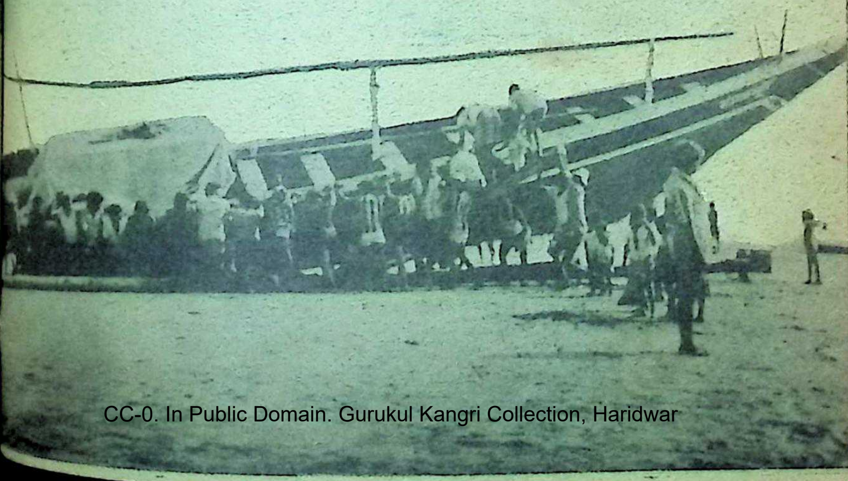
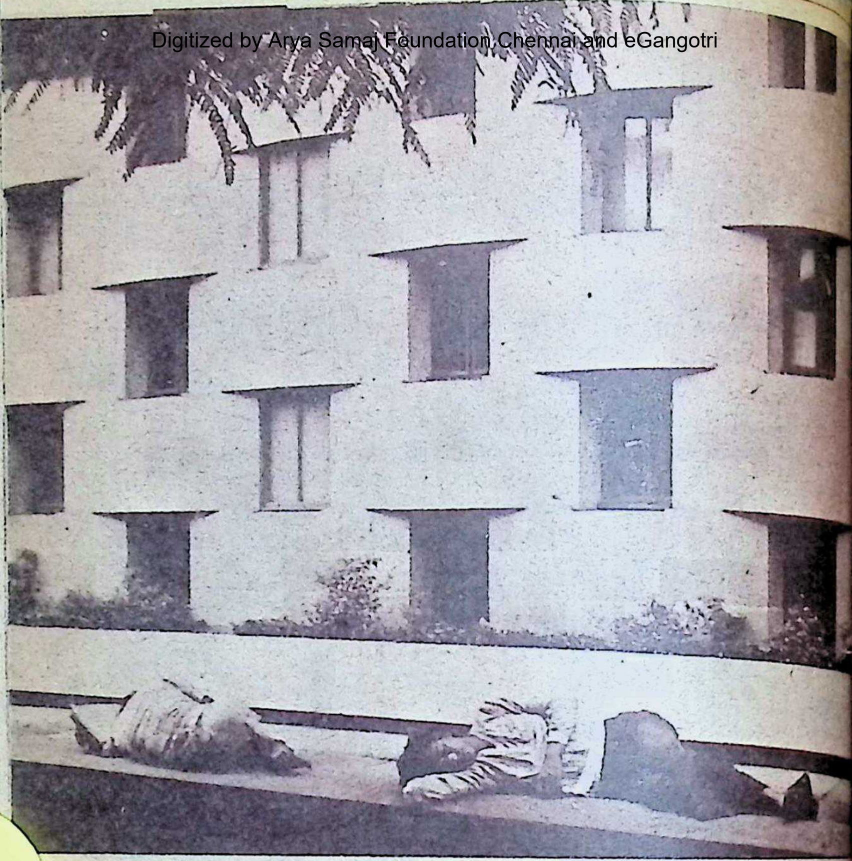
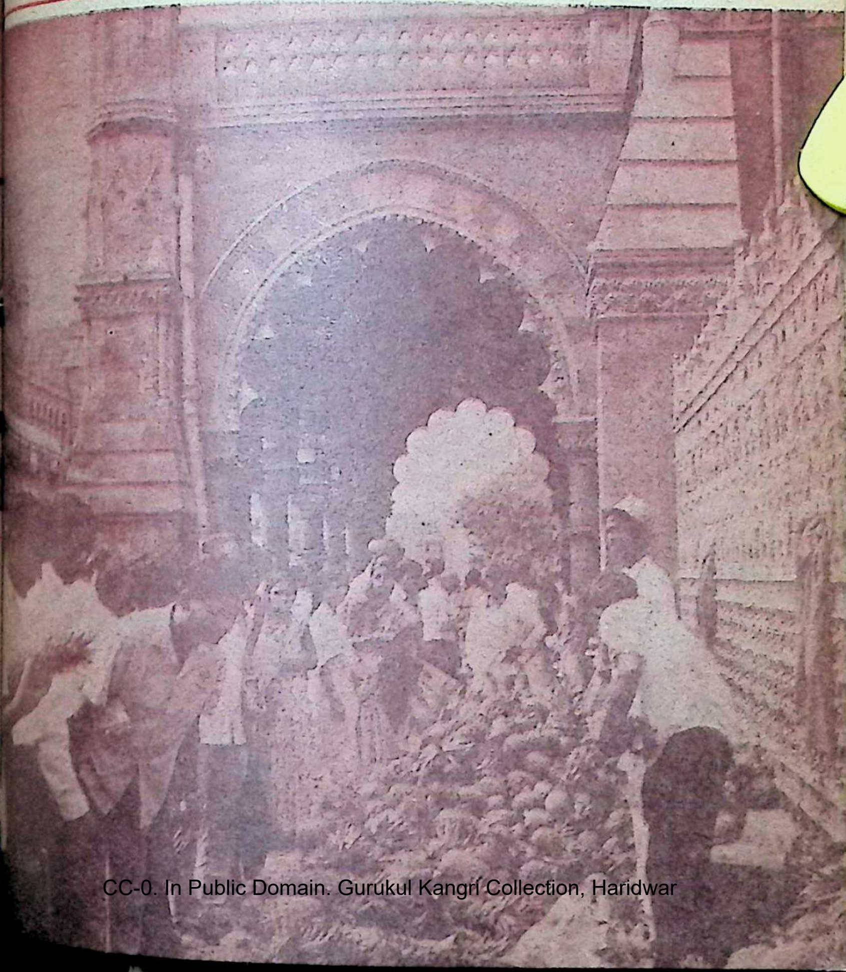
3 & 4. Kolis, the original inhabitants of Bombay, are an intrepid lot. The two pictures taken at the fishing village of Versova, north Bombay, show some shore-bound boats during the monsoon and the launching of a fishing vessel, 'Mangalmoorti,' soon after the Narial Poornima (Cocoanut Day) which marks the end of the monsoon.

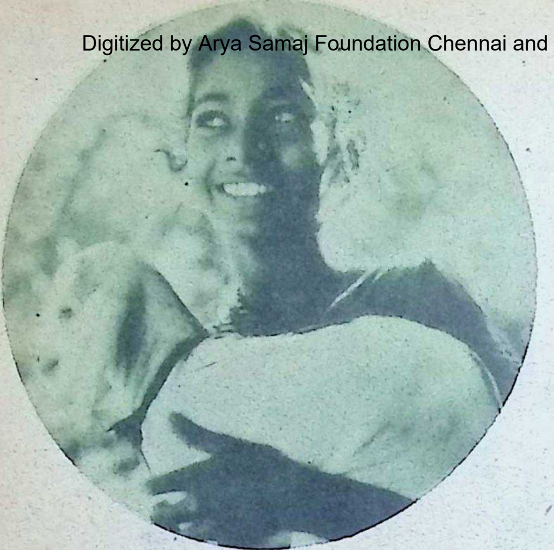




5. *The geometrical design of the concrete facade of the LIC Building in South Bombay provides a backdrop to two youngsters having a siesta.*

6. The Bombay resident may be fashion-conscious, but he not averse to eating sliced fruits or 'pau-bhaji' on the roads, abit that catches on quickly even among newcomers. Here office-goers haggling with a sola hatted vendor about the price ineapples.





WHY DON'T SCHOOLS TEACH KINDNESS

C. RICHARD CALORE

MANY, many years ago, when I was a third standard student in Cleveland, Ohio, my teacher took our class to the Museum of Natural History. On the way, one of the pupils saw a tiny kitten and, darting out of the line, he ran to the creature and kicked the animal.

"Leave that cat alone, Tony," said our teacher, without explanation or concern. It might have been a lamp post, the boy had kicked. I wanted to fight with him, and the thought went through my mind, as young I was: Teachers should not allow children to be cruel, and they should tell them why.

Twenty years later, at the Ohio Penitentiary, this cruel boy

The picture at left—of a slum girl in Bombay's suburban Kurla fondling a lamb—was taken by freelance photographer Devidas Kasbekar.

Little did he realise then that the picture would elicit appreciation from an international celebrity and humanitarian like Dr. Albert Schweitzer.

It happened like this. Kasbekar's picture got published in an Indian magazine which in turn happened to reach the hands of the Nobel-laureate Schweitzer when he was engaged in his mission of mercy in South Africa.

Schweitzer was so much touched by the spontaneity of expression in the picture that he got a copy of it made and hung it in a hospital. Not only that. He wrote to Kasbekar expressing his appreciation and enclosing a few dollar bills as a token payment.

s electrocuted for murder.

A case came to my attention cently in which a nineteen-ar-old boy was electrocuted r murder. A psychiatrist ted that in childhood this y had killed a number of cats d had always delighted him-f by shooting at birds.

When children commence to e cruel, whether in relation to ir playmates or towards imals and birds, it is a sign at should alarm their parents d teacher. The famous Eng-h Jurist, Jeremy Bentham, ted "If humanity to animals -the sentiment of benevolence - were inculcated in the minds f children, it would tend toward e prevention of crimes of vio-ce."

A far-seeing clergyman, Re-rend Humphrey Primatt de-ared: "On allowing children to e cruel to animals, I say that ch indulgence roots out from ir once tender hearts every eling of pity and compassion. o true is it that our treatment f animals has an influence on ir moral character."

William Stoughton, a retired Army major, writing in his publication under the title. "The Seeds of Cruelty," said: "Parents recognizing cruelty to animals by their children, as well as other animal tendencies, have a responsibility toward correcting such a trend, and to become the positive influence that their relationship indicates. Failure to do so contributes to the juvenile's eventual downfall and destruction, to the parents' grief and heartache; and to the financial burden of society and government."

Oh! Shame on the mothers of morals
Who have not stopped to teach
Of the sorrow that lies in dear, dumb eyes,
The sorrow that has no speech.

—Ella Wheeler Wilcox

Why have not our schools thought of humane education to our children? I do not know of one school, public, private or parochial that allows time for teaching of kindness to animals, and our moral responsibility to them. I know of only a handful of teachers who have put humane education into their classes. Rose Pae, retired fifth-standard teacher who taught at Saint Gregory's school in Cleveland, spent the last hour each Friday to teaching kindness and understanding to animals and birds.

Writing in her publication under the title, "Kindness Is Where You Plant It," Mrs. Pae stated: "Humane Education should have its inception in early childhood at home. It is then nourished during the years spent in elementary schools. It reaches its maturity during the years in junior high school. The ages from four to ten are the most crucial ones, and it is at this stage of a child's life that he is most receptive to humane training.

"Children should be taught that kindness and mercy to human beings and animals are virtues of true manhood and womanhood. I stress to my children that kindness to animals is an integral part of religion, and that no religion is complete without it. The children are wonderfully receptive and we should be able to correlate the compassionate teachings and examples of Saint Francis of Assisi with present-day life."

Elizabeth Harrison, past president of the Committee on Humane Education of the World Federation of Education Associations, declared: "Children's sympathies are easily aroused, and it is through this channel of sympathetic interest that the teacher may inculcate lessons, fair dealings and responsibility in their conduct toward their fellow humans. The need for humane education in elementary schools is vitally important."

Alice Belsher, a dedicated humanitarian, in a letter to me stated: "Our schools of learning should include humane education, especially from the kindergarten to the eighth standard. The training in kindness to helpless creatures is of more value in the formative years than reading, writing and arithmetic. Such training would make for more responsible and nobler adults and better citizens."

The artist and naturalist, Hope Sawyer Buyukmihci, gives many lectures to children at her Wildlife Refuge in New Jersey. She explains to them how animals are a part of our world, how they feel pain and hunger, just like human beings. Her services as a humane lecturer to children and as an animal artist are much in demand.

Perhaps the finest and most sensible approach to humane education for children was written at the turn of the present century by the brilliant American humane philosopher, Ralph Waldo Trine.

In his excellent book, *"Every Living Creature"*, he wrote: "One of the most beautiful and valuable features of the elementary school education, which comes nearer to the true education than any we have yet seen, is the constantly recurring love, sympathy, kindness and care of the animal world. All fellowships thus fostered, and the humane sentiments thus inculcated, will return to sweeten and enrich the child's and later the man's or woman's life a thousand or million fold. We must always bear in mind that every kindness shown, every service done, to either a fellow human being or a so-called dumb creature, does us more good than one for whom or that for which we do it.

"It is impossible to over-estimate the benefits resulting from judicious, humane instruction. The child who has been taught nothing of mercy, nothing of humanity, who has never been brought to realize the claims that animals have upon them and if he is cruel to them, that same heart, untouched by kindness and mercy, may prompt him to be cruel to his fellowmen.

"Were I an educator, I would endeavour to make my influence along the lines of humane heart-training my chief service to my pupils."

L. T. Dashiell, who was a member of the Texas Legislature for many years, proclaimed: "The lack of humane education is the principal cause of crime."

All elementary and junior school teachers should take a compulsory course in humane education. These courses should be given by competent instructors from reliable humane organizations. When teachers have learned this programme they should be allowed to include it in their school curriculum.

Heart training must become an integral part of all schools, and laws must be introduced to embrace this much-needed form of education.

George T. Angell, one of the most dedicated humane workers in American history, wrote: "You may go into all the schools with books and pictures, and songs and stories, and make children humane. Or you may make them grow up cruelly inhumane, cultivating the bad passions, and they will avenge themselves upon society."

So thus we place the important task of inculcating mercy, justice and kindness into the hands of our teachers and educators. Learning to be kind, to be just to all helpless life, will help develop a youngster's character. It will instill within his young and tender heart a sense of responsibility and compassion, thus preparing him to become a nobler, and a finer citizen in his community.

— Courtesy, *"Animal Citizen."*

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OPALA RATNA
ANIBHAI

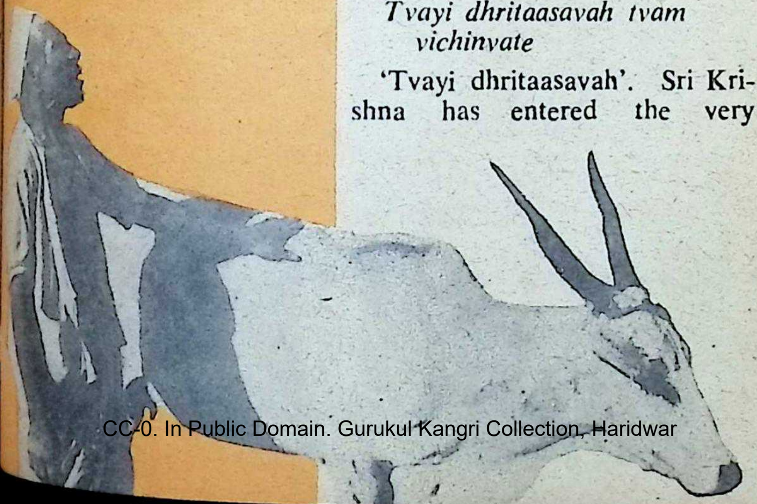
A peasant and his cow

KRISHI - GORAKSHA - VANIJYAM is a hoary calling, as vital to the life of a community as any other branch of spiritual, social or economic activity. All-round progress can be had only through a balanced development of all sides of community life. There can be no high or low, noble or mean, in this regard. "Sve sve karmani abhiratah samsiddhim labhate narah."

The Lord, in what is often described as His Poorna-avatara, chose to grow up in a pastoral community. He was one with the cowherds, with the cattle and their young, and with the children of Gokulam. In their turn, each sentient being in Gokulam identified itself with Him exclusively. The gopis sang from their hearts:

*Jayati te adhikam janmana
vrajah
Srayati Indira sasvat atra hi
Dayita drisyataam dikshu
taavaka
Tvayi dhritaasavah tvam
vichinvate*

'Tvayi dhritaasavah'. Sri Krishna has entered the very



Manibhai Desai

marrow of their bones. The cows and calves of Uruli Kanchan, a typical village on the Deccan plateau, the people to whom Uruli Kanchan, has become a way of living, may not break into ecstasy, as did the gop's in Vrindavana, but they all bear witness to the life and uncommon dedication of Manibhai.

For nearly forty years now, Manibhai Bhimbhai Desai has made Uruli Kanchan a new Gokulam. A drought-prone village has become a symbol of new life and of all-round prosperity for the region around. "Srayati Indira sasvat atra hi." Lakshmi, the goddess of prosperity, showers her benign grace.

Born in 1920 in a Gujarat village and graduating from the university of Bombay, Manibhai was caught in the whirlpool of August 1942. His prison term made him a serious student of socio-economic problems. The Gandhian approach to these issues appealed to him. He went to Sevagram in 1945 and sat at the feet of the master.

A year later, the Mahatma took him to the nature cure asram at Uruli Kanchan, a dusty village 34 km. from Pune, huddled on barren rocky land typical of much of the rain-shadow section of the Deccan plateau. It was in March 1946. Manibhai was launched on his life-work. The beginning was provided by a twenty-bed village clinic. Gandhiji had tried out Manibhai's commitment and devotion to silent service for a month at Sevagram by assigning him the task of cleaning the latrines. The apprenticeship was to be of a longer duration this time. After a year Bapu asked Manibhai whether he was prepared to commit himself to the idea behind Uruli Kanchan. Manibhai was ready and Gandhiji lost no time in confirming Manibhai's vocation to a transformation of rural life in India.

Green Of Life

The health clinic now began to expand and embrace all aspects of rural regeneration. Four decades of Manibhai's single-minded devotion and his eye for the practical details bore fruit he vibrant green of Uruli Kan-han in a parched region today is stimony to his labours in an ea where the soil is poor and in scanty. A multi-pronged sault on the root causes of ral poverty has provided hard sible evidence of what imaginave effort can do within a short me with limited resources.

Manibhai has always insisted at we have to work with what ature provides us and make at the foundation of any conructive effort. Take what is vailable to you by way of land, ater, flora and fauna and manower. Study them and their teraction. Combine them in e best possible way. Make se of what science and technoogy have to offer you in a partiular setting and see how the deert can bloom.

"We in the Bharatiya Agro-Industries Foundation (BAIF) have pinned our faith in the rural man" said Manibhai. I would urge you all never to lose sight of the importance of man in our understanding and never to confuse development of the rural man with rural development. The two concepts are distinctly different. Man is the origin and goal of development . . . man as a member of a unit, a family to begin with and, in turn, of a community . . . the rural man in his own natural environs through the utilisation of resources within his reach . . . .

"We are not out to chase a somewhat nebulous concept like rural development. We are first and foremost interested in the development of man at the grass-

A high quality selected sire of an exotic dairy breed.

roots level. It is for us to develop his potential.... We have to continue our efforts at establishing a very meaningful relationship between man, land, livestock, water and vegetation.

Manibhai's credo always lays stress on man's links with his surroundings. "Parasparam bhavayantah sreyah param avayasyata" Cherish the links, do not violate them. In turn, you will be nourished, the cows and calves, the plants and trees, have to be cherished as one's own self.

"Paatum na prathamam vyavasyati jalam yushmaasu appelishu yaa.', Sakuntala would not even sip water before she had watered the plants and trees in the asrama. The relationship is symbiotic. The fauna and flora will bless the child of the hermitage. "Seyam yaati Sakunta patigriham sarvaihi anugrahyataam." This benison comes before the one the rishi pronounces on the girl when she sets out for the court of king Dushyanta.

Toil in the Sun

Leached soil, unreliable rainfall and scrub cattle formed the patrimony of the farmer of Uruli Kanchan bound down by years of toil and held in thrall by the vagaries of the monsoon. Manibhai spent years in studying these factors and finding practical solutions. Cross-bred cattle, steps to ensure their health and increase their usefulness and th introduction of the subabul tre which transformed the area ar part of the Manibhai saga.

The hospital led to a mode farm, a dairy development centr a full-fledged research organisation. They are now the cynosure of eyes from all over th country. The world outside ha honoured the achievements. Th Watumull Foundation award and the Ramon Magsays award tell their own story. Th 1982 Magsaysay award was fo "public service, in recognitio of Manibhai's practical fulfilment of a vow made to Mahatm Gandhi 36 years ago to uplift, socially and economically, the poorest villagers."

Wisdom of Centuries

Manibhai, the sannyasin, ha said that "the award money an another gesture by an old frien from Surat, now domiciled i the U.S.A., will provide the nucleus for an auxiliary organisation—BACF International." Manibhai cited Gandhiji to asser that provision of remunerativ employment round the yea would enable rural India to ge rid of age-old poverty. Hi faith in the cultivator is justified. "Whatever the comm belief, the rural man is a wis man. He has acquired wisdo over centuries of experienc living a difficult life. It is th wisdom that has enabled him t

Subabul in Uruli Kanchan.

survive all oppression, exploitation and difficulties. This experience has made him look at anything new with suspicion. This is so because everything new to him has so far been used against him. He is very possessive by nature in regard to his land and livestock. He would not be prepared to part with either, even if both are not remunerative.... He is willing to experiment with what he has, however little it may be. But such an experiment must definitely satisfy at least some of his main needs, as he sees them. Besides he must have faith in the abilities of his counsellor and no doubt whatever about his motives."

The fatalistic [illegible] and the conservative cultivator — these phrases have become cliches through years. Manibhai here provides an insight into the farmer's mind and the heroic role he has played.

Manibhai's formula is the same. Take the rural man as he is. Work with him and with what he has. Earn his goodwill and a true revolution will be on its way. The transformation will be palpable.

Agriculture and animal husbundry are to Manibhai the two legs on which our rural economy can walk forward and progress. Speaking of the 'Gopala Ratna', an honour Manibhai got in 1957, we have to go back to Sri Krishna. The Ganga-Yamuna doab and poetic

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scriptions have created a men-
image of all Uttar Pradesh as
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t fertile. Floods and rivers
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e, have often brought misery
the people of Aryavarta. We
an echo in 'Srimad Bhaga-
a'.

Nanda and his clan had to
ft at short notice from the
kula where they had been
lled to a less hospitable area
und Vrindavan. Sri Krishna
was with them. They turned the barren, hostile land through sustained effect into fruitful pastures for their herds. The poet's eye transforms the back-breaking toil into a miracle of a moment. 'Utpanna-navashashpadhyam,' he exclaims as he describes the lush country after Nanda and the gopas moved in.

Where Manibhai's message is heeded, the greenery will follow. Gandhi's dream of a prosperous countryside will come within our reach. "Srayati Indira sasvat atra hi." □□□

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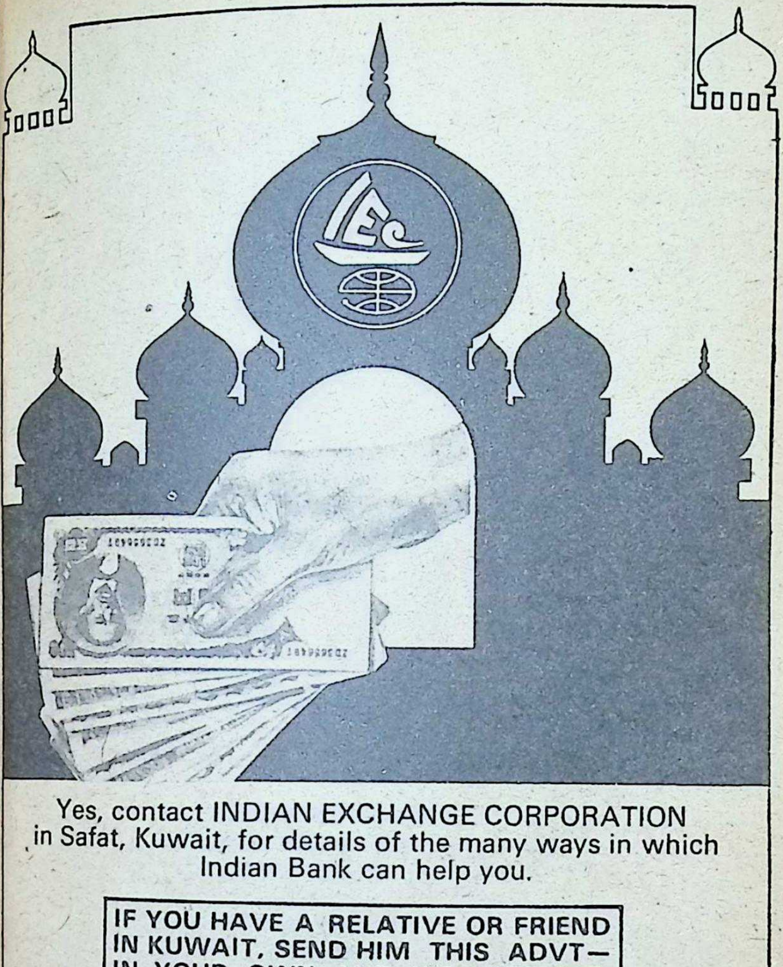

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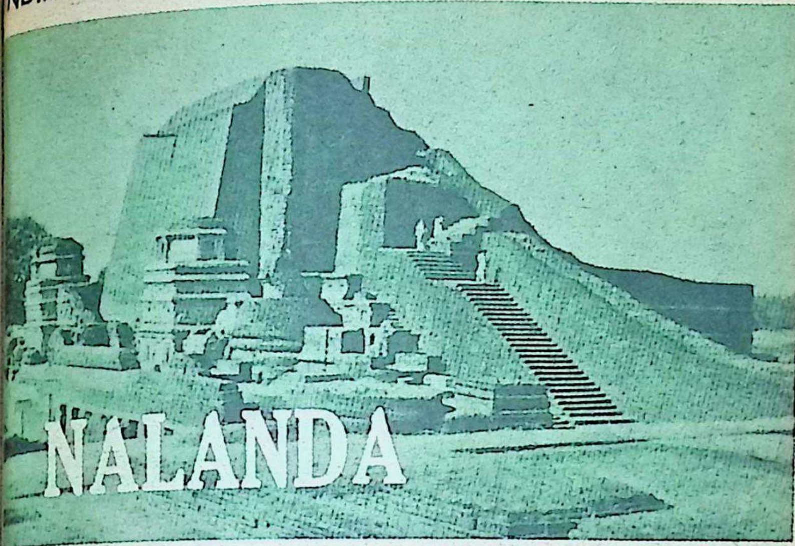


NALANDA

NERVE CENTRE OF BUDDHIST LEARNING

V. K. SUBRAMANIAN

WHENEVER I arrive at a place, the first thing I get obsessed with is the origin of the name of the place. So, as soon as I reached the ruins at Nalanda, travelling 91 kilometres by road from Gaya, the famous pilgrim centre, I asked the tourist guide the usual question: "Why is Nalanda called Nalanda?" He could give me no answer.

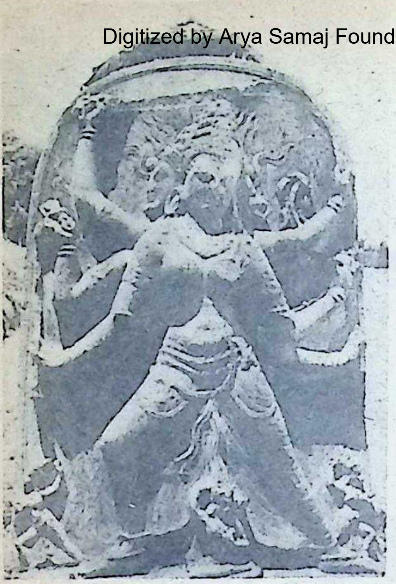
I checked with the tourist pamphlets and found the following three plausible answers *One*: Buddha as a Bodhisattva in a previous birth, was the ruler of the place and was so charitable that he never said to anyone who approached him: "I shall not give" (*na alam da*) (in Pali or Sankrit) from which we have *Nalanda*.

Second: The place is full of lotus pools. Nala in Sanskrit means lotus, hence Nalanda.

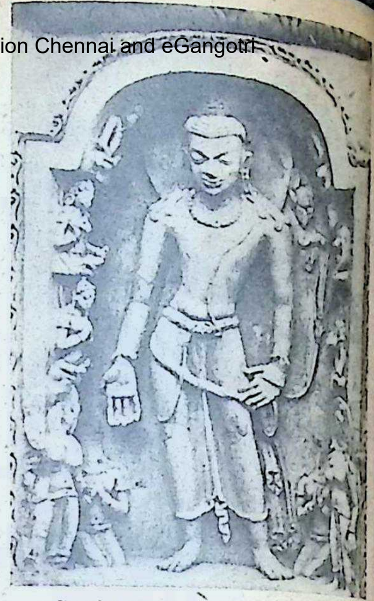
Third: Nalanda is the name of Naga who lived in the lake nearby.

But what is in a name? Let us delve a little into the hoary past of the place.

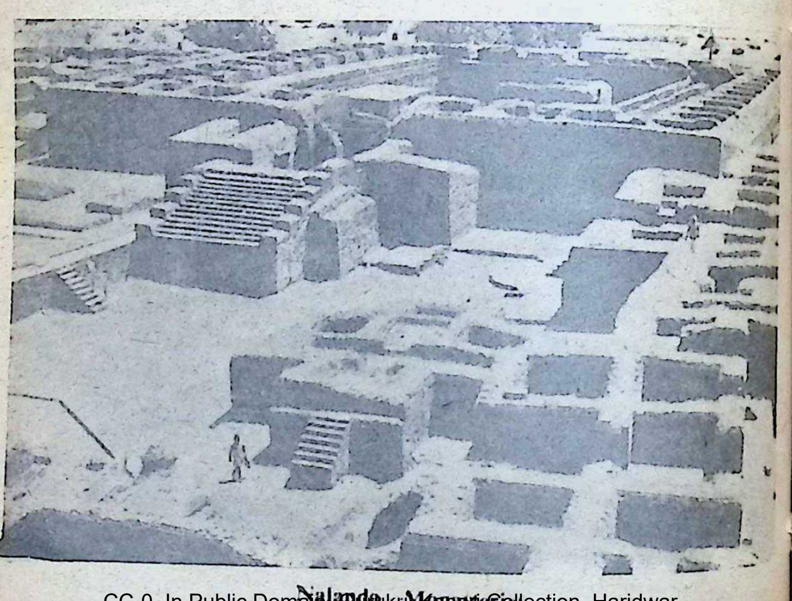
Nalanda was only a suburb of Rajgir, the ancient Magadhan



"Marichi" (Stone)



Bodhi Sattva (Main Temple)



Nalanda Monastery

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pital city, the first recorded pital of India and a flourish- city in 6th century B.C. It s full of mango groves. ddha used to stop at Nalanda his way to and from Rajgir. landa also acquired sanctity the birthplace of Sariputta, ief disciple of the Buddha.

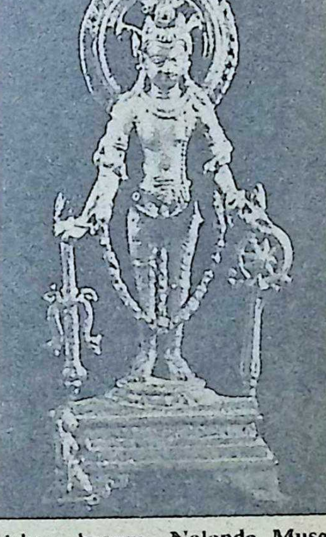
Though Asoka is believed to ve built a stupa at Nalanda d some kind of a study centre ight have existed at Nalanda ring the first four centuries ter Christ, enriched by the sociation of scholars like agarjuna, Aryadeva, Asang asubandhu and Dinnaga, and the great University in alanda, with the attendant onasteries, the ruins of which re seen today, are considered y experts to date back only to e period of the later Guptas. n the fifth and sixth century A.D.

Hiuen Tsang, the Chinese pil- rim, writes in his *chronicles* hat Narasimhagupta Baladitya "after having vanquished all the es and enjoyed the entire earth, rected a great and extraordinary emple at Nalanda." He also efers to Sakraditya having built a monastery. Sakraditya's suc- cessors like Buddhagupta, Tathagatgupta, Baladitya and Vajra are also mentioned as builders of Monasteries at Nalanda. Harsha was also a great patron of the great university of Nalanda, which by then had become the most renowned centre of learning in the whole of the Buddhist world.

A better description of the glory that was Nalanda cannot be found than the one in Bhavan's "History And Culture Of The Indian People, Volume Three: The Classical Age." (Pp. 585-586).

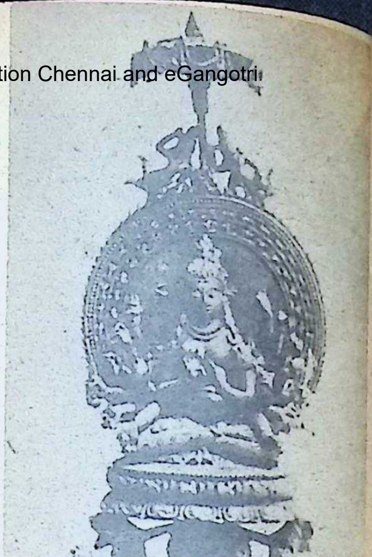
* * *

"Nalanda in Magadha was renowned alike for the magnificence of its establishment and the intellectual as well as moral pre-eminence of its inmates. Owing its foundations to six successive generations of Gupta kings, it housed a population of several thousands who were maintained out of the revenues of a hundred (or more) villages,



ishnu bronze, Nalanda Museum.

Buddha in gold-coated bronze, Nalanda Museum.



"Prajnaparamita" Bronze, Nalanda Museum.

Nalanda Site 2, temple, South facade.

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ecially endowed for its up-eep. The resident monks were teemed not only for their arning but also for their high aracter so much so that they ere, according to Hiuen Tsang, oked upto as models all over dia.

"Because of its fame, Nalanda tracted students from abroad, ut so strict was the examination st that only two or three out of n succeeded in getting admis-on. The monks spent their me wholly on study and debates nd the monastery had a long st of alumni to its credit."

According to Hiuen Tsang, e buildings consisted of eight alls besides the great college nd according to I-Tsing, eight alls with 300 apartments."

☆ ☆ ☆

The ruins at Nalanda vouch r the substantial correctness of e accounts of the Chinese pilgrims.

The only rival of Nalanda as centre of learning in India in he seventh century was Valabhi n Kathiawar.

The curriculum of studies at Nalanda comprised not only the works of all the 18 schools of Buddhism, but also the four Vedas, the six Vedangas, Purana, Nyaya, Mimamsa, Dharmasastra, Dhanurveda, Gandharvaveda, Arthasastra, Hetuvidya (Logic), Sabdavidya (grammar),

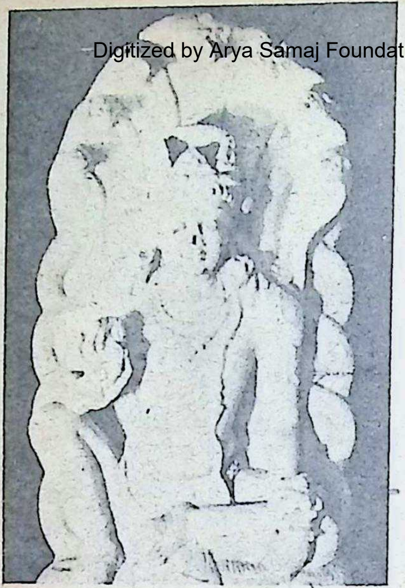
Nalanda, Main Temple, Corner Tower.

Chikitsavidya (Medicine), Atharvavidya, Sankhya, etc.

The pali rulers, who ruled eastern India from the eighth century to the twelfth century continued to patronise the University of Nalanda and gave generous grants.

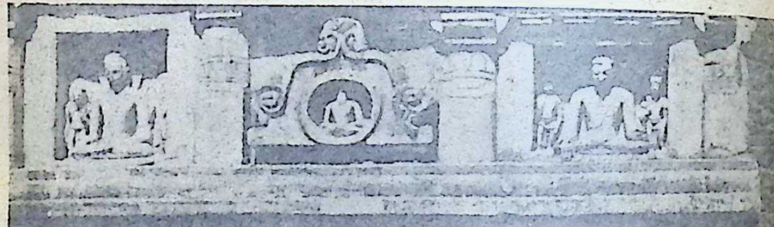
One inscription records that Nalanda was rebuilt in the latter half of the tenth century by King Mahipala after destruction by fire. During 1197-1203 A.D. Bakhtiya Khilji destroyed Nalanda and set fire to all the libraries, monasteries and stupas. For seven years, Nalanda remained neglected.

In 1860, Alexander Cunningham, the great archaeologist, rediscovered Nalanda and excava-



Serpent-hooded deity, Nalanda.

Serpent-hooded Goddess, Nalanda.



Nalanda Main Temple facade.

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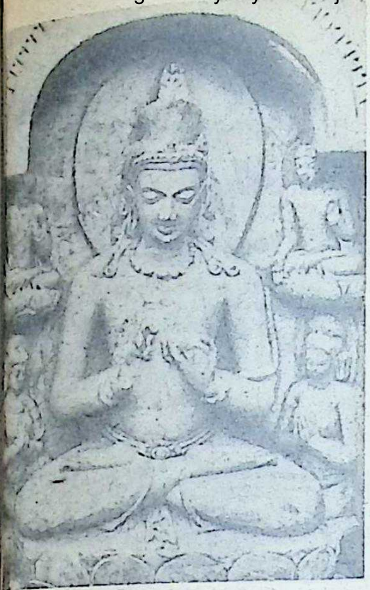
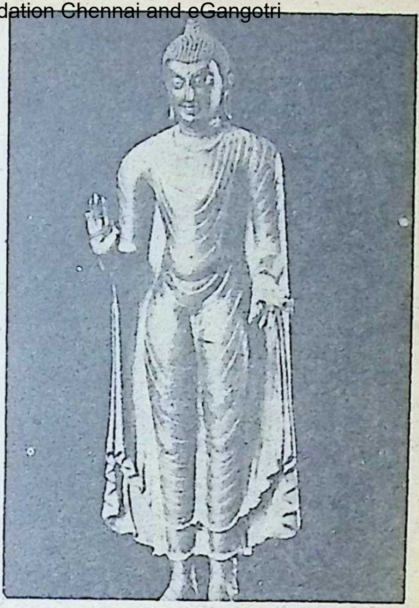


odhi Sattva, Nalanda, Main Temple.



Buddha bronze, Nalanda Museum.

ons by the archaeological de- rtment brought to light the onuments in ruins.

These, though few in number, ll give us an idea of the glory at was once Nalanda.

The biggest surviving monu- ent is the great stupa flanked y flights of steps and terraces. Remnants of monasteries can lso be seen, where the students sed to stay and study.

The nearby museum contains many sculpture pieces excavated from the site. Prominent among these are: Bronze statues of the Buddha, Bodhi Sattvas and serpent-hooded goddesses.

A visit to Nalanda is an elevating experience. After a somewhat tiring round of the expansive ruins one can visualise in one's mental vision what the "most magnificent temple of learning in Jambudweepa" (To borrow the epithet of the Chinese pilgrim I-Tsing) would have looked like in its heyday of glory which spanned ten centuries.

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How green was Nalanda then!

Bust in Chaitya window (Main Temple).

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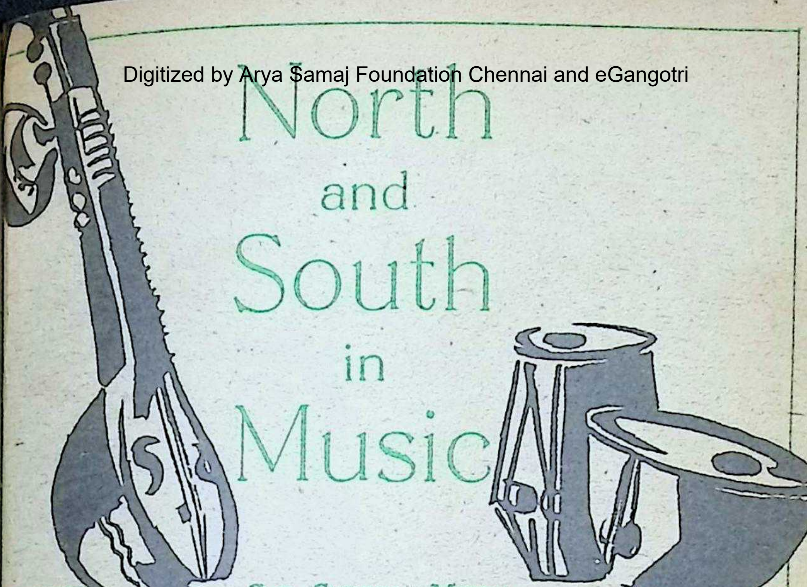

North and South in Music

SMT. SUSHEELA MISTRA

DIAN music is remarkable for its unparallelled record of 00 years of continuous tradi- n and growth. The highest ms of art are inextricably erwoven with religion. Indian sic is traced back to the das. The hymns of the na veda are the earliest mples of words set to music. sic in India is supposed to e been handed down to manity by the gods themves. The veena of Sage rada, the bansuri of Sri rishna, the damaru and the smic dance of Lord Siva, the ena of Sarasvati, the music of e Gandharvas, the instrumental usic of the Kinnaras, the ances of the Apsaras, are all examples of our belief in the divine origin of music.

Another feature of Indian music is the fundamental unity — and yet distinct diversity — of the two great systems of music — Karnatic and Hindustani. For a student of music, it is a matter of perpetual fascination how such two equally great and distinct systems of classical music evolved out of what must have been in the past just one fundamental system prevalent throughout India. It is said that the music of the Vedas was rendered according to the same rules from Kashmir to Kanyakumari and every writer on music acknowledged the Vedas as the starting-point of

Indian music. The rules laid down by Bharata and Sarangadeva (authors of "Natyasastra" and "Sangeetaratnakara" respectively) were followed all over the north and the south, and there was the closest contact among the practising musicians as well as theoreticians of the North and the South.

Exchange of ideas

Sarangadeva and Pundarikavithala (author of "Sadragachandrodaya") from Deccan were two of the several authors who have given us the common theory that underlies Indian music. There seems to have been mutual contact as well as free exchange of ideas between north and south. For instance, Pundarikavithala, Bhavabhatta and Ahobala from the south migrated to the north and wrote treatises on the music prevalent in the north then.

Our earliest music embodied highly religious, philosophical, moral and ethical concepts. Music was a vehicle for worship and so naturally, it was nurtured in temples and other places of worship. In the north for example, the *Dhruvapadas* flourished in the Vaishnava temples of Dwaraka, Mathura, Brindavan and Jagannathpuri and also in the Saiva temples of Somnath, Visvanath and so on.

Karnatic music remains highly devotional even to this day. Even contemporary composers remain preoccupied with the writing of religious and mystical songs as in the days of Tyagaraja, Syama Sastri, Muthuswami Dikshitar and others. Music and dance performances in temples, as an act of worship, are a very common and respected practice in the South.

Amir Khusrau

Had it not been for the impact of significant historical and political events, perhaps the musical system of India might have remained the same throughout the country. The coming of the Moslems brought about momentous changes in the style, spirit, and word-content of music in the north. The Moghul rulers, some of whom were great connoisseurs and patrons of music, were able to enrich and revitalize music in the north by importing and blending into the subtle and highly developed melodic scales ("moqqams") of Persia. As Sri Goswami, the eminent musico-

ist has said: "A delicate oslem superstructure with fine ves was given to the robust dy of Hindu music". One of pioneers of this synthesis was zrat Amir Khusrau, the great do-Persian poet, musician, and i mystic associated with the ime of many Khilji rulers 3th cenury). This ardent er of Indian music tried understand and appre-te both the Indian and Persian tems of music. He introduc--i several new melodies by nding Persian "airs" (Moq-ms) with Indian ragas. "Saz-i", "Zeelaf", "Farghana" and Sarparda", etc., are some of his eations. The '*Akbarnama*' s that Akbar composed over o hundred tunes like the 'Now-z'. The 'Ain-I-Akbari' devot-d one full chapter to music.

Ragamanjari

Tansen's contributions to industani music need no men-on as they have become common owledge by now. He was deed 'the emperor of music' ho took the Dhruvapadas to e pinnacle of their glory. The Ragamanjari' written under the atronage of Raja Man Singh Tomar, accepts 16 Persian melodies as 'gifts from others' to Hindustani music. "Jangala", "Hussaini", "Yaman", "Sarparda", "Musaq" are some of the names mentioned.

Besides the introduction of new melodies, new types of classical music like the Khayal, Thumri, Tappa, Tarana, and Qawwali, were introduced. New musical instruments like the Rabab, Sursingar, Sarod, Dilruba, Taos, Sitar, Tabla, etc. were introduced or developed, and popularised. Music was no longer confined to places of worship. "Darbari" or court music, and "chamber music" began to flourish for the entertainment of the music-loving rulers and their courtiers. Music was gradually brought down from the religious and ethereal to an earthy, temporal, and sensual plane in North India.

Renaissance in South

Meanwhile, South Indian music, untouched by alien influence, continued to maintain the older and more traditional style. It did not remain stale and there was no dearth of fertilizing forces. Under the illustrious Vijayanagaram rulers, there was a great renaissance and a burst of creative activity in music, culminating in the glorious era of the trinity of Karnatic music — Saint Tyagaraja, Syama Sastri and Muthusvami Dikshitar. This system still retains most of its pristine purity as it flourished along traditional lines.

Today, although the two systems may sound entirely different to a superficial listener, the discerning listener cannot but be impressed by the fundamental similarity and yet utterly different styles of presentation. AIR's Saturday national programmes of Hindustani and Karnatic music, introduced by Dr. B. V. Keskar during his tenure as Minister of Information and Broadcasting, as well as the presentations of both types of concerts in the north and south have been a great experience to thousands of listeners all over the country. They now realise more and more about the basic unity and similarities of a large number of common ragas in the two systems. There are ragas with the same names and swaras in both systems such as Khamaj, Kafi, Jaunpuri, etc. There are ragas with the same swaras but different names like Yaman and Kalyani; Bilawal and Sankarabharanam; Sohini and Hamsanandi; Bhimpalasi and Karnataka Devagandhari; Jog and Nata; and so on. There are mutually borrowed ragas like Narayani, Sarasvati, Vachaspati, Hamsadhvani, Keeravani, Simhendramadhyamam, Malayamarutam, Brindavani Saranga, Hindustani Kapi, etc.

One interesting and noteworthy point is that in both the systems, there are ragas with names derived from (1) *geographical places* like Saurashtram, Sindhi, Bangala, like Hamsadhvani, Badahamsi, and Jaunpuri, (2) *cults of worship* like Bhairav, Bhairavi, Kanada (from Kaanha), Natnarain, (3) *Flowers* like Pushpalatika, Sooryakantam, Nalinakanti and (4) Birds and animals like Hamsadhvani, Badahamsi, Kuranji, Bihagda, Mayuradhvani and so on.

The concert form

Let us now see the differences in presentation between a Hindustani and a Karnatic concert. A Hindustani concert usually begins with a "Bada" or slow Khayal in a very slow tempo (vilambit laya) and in a serene, contemplative mood. After an exhau-

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ve elaboration of the slow hayal, the musician passes on a Khayal in the medium nadhya laya) or fast tempo ruta); then follows a Tarana, ht classical types like Thumri, dra, Tappa, etc. Bhajans me at the fag end. The in- rumental accompaniments are ually a Sarangi or Harmoni- n, and Tabla-Baayan, and mburas.

A Karnatic concert commen- s either with a Varnam or me Madhyama-Kaala (medium eed) kriti. Then follow a uple of kritis with some Raga-lapana, elaborations in the haranams, and plenty of alpana svaras" (spontaneous-improvised). However, the ece-de-resistance or the main m of the concert is the Ragam-anam-Pallavi which is the true st of a musician's virtuosity d training. The pallavi is usual- y set in a difficult slow tempo; does not have much *sahitya*, d it is elaborated at great ngth; it gives full scope for the nger's powers of improvisation. Altogether, it is somewhat like the Vilambit Khayal of the north. The pallavi is mostly couched in ne of the expansive Rakti-ragas like Todi, Bhairavi Kalyani. It is a test of the musician's command over raga and tala and of the mridangam and violin accompanists' virtuosity. At the end of the pallavi, the percussion-accompanists such as the Mridangam, Ghatam, Ganjira, and Morsing, are given a few minutes for Tala-Vadya ensemble demonstration known as "Tani aavartanam". The violin accompanist usually knows all the kritis and so he really '*accompanies*' the singer. The last part of a katcheri generally consists of lighter classical or devotional songs, a Thillana, or songs in delightful Desiya ragas like Jenjuruti, Hindustani Kapi, Bihag, Khamaj, and so on.

Melakarta

In Karnatic music, the classification of Ragas is according to the 72 *Melakarta scheme* — a scientific and mathematically accurate one based on 72 parental (Janak) ragas built on 12 svarasthanas with an unlimited number of Janyaragas. The names of the Chakras are very apt and significant. For instance, "Indu", meaning the moon, indicates one. "Netra" (eyes) indicate two. "Agni" meaning the sacred fires which

are three in number' stands for three. "Vedas" being four in number, indicates four and so on.

Although ragas are theoretically classified for different times of the day and night, the time theory is not being followed in practice in south. In the north, the system of *the 10 basic Thaats* so systematically and clearly enunciated by Pandit Bhatkhande is being followed widely. He has made the Thaat-Rag system simple and intelligible for today's students of music. The time theory is still being adhered to fairly strictly in the north. Listeners in the north have become conditioned to this theory and, therefore, cannot brook any violation of this time-honoured theory.

Instruments

As for musical instruments, one can generally say that while the north is richer in stringed instruments, the south is richer in tala-vadyas. Between the two there is a bewildering variety. The shahnai has its corresponding nadasvaram; the vichitra veena and gottuvadyam; sundari and mukhaveena; pakhavaj and mridanga are all 'parallel' instruments. While the veena violin and flute are the most popular instruments in Karnatic music, Hindustani music is rich with instruments like sitar, sarod, surbahar, santoor, violin, bansuri, shahnai, etc.

Today's musicians have a broader outlook; geographical barriers are shrinking fast; the means of communication for the dissemination of music have grown, enormously through radio, TV, films, records, recordings, etc. With all these modern facilities and the phenomenal increase in air travel, mutual contacts between musisians of the north and the south, east and west, have become easier, opening out wider horizons for musicians of all lands.

□□□

The man who cannot appreciate music and literature is exactly like the lower animals, even though he may not possess horns and a tail; though he eat not grass he yet lives a life precisely like that of that kind.

—Bhartrihari

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A Reader in philosophy at Kashi Vidyapeeth, Varanasi, Dr. Tripathi's interest in religion has been deepened by his readings of J. Krishnamurthy.

CHALLENGE OF RELIGION

DR. A. K. TRIPATHI

A VERY large number of people claim that they are quite religious. They also claim that their religious faith gives them peace and strength to face the miseries of life.

Religion as practised by the majority of men simplifies life and the world for them. But both life and the world are extremely complex. In order to understand some aspects of this immense complexity, the first pre-requisite is that we should be disturbed souls. Instead, we commonly profess to believe in God and leave ourselves in His good care. This stifles our questioning and searching spirit.

Man is born into, lives and grows in a society which is more or less, religious. However, as long as a man accepts his religious beliefs uncritically, does not try to realise their truth and significance, those beliefs do not affect him deeply. In this sense, most men are only superficially religious. As a result, they remain frustrated, miserable, ignorant, selfish and divided.

Superficial religious professions are dangerous. They injure and dwarf men. Socially and politically too they are harmful.

Spirit of enquiry

What is required is an inquiry into one's religious beliefs. For this, help may be sought from the body of religions. Various

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eligions may guide and correct s, and wider our outlook. But he crucial factor is an inquirer's wn endeavour. Each man is a istinct individual. His own ex- eriences, assimilation of diverse houghts and understanding volve his religion. This does not ean that each man's religion is ifferent. There are not count- ss religions in the world; their umber is very limited. Further, ajor religions of the World pos- ss certain common features. his is so, firstly because men, espite differences constitute a pecies, and secondly they are nately religious.

A religion born of serious in- uiry becomes an enlightenment. uch religion affects the total ersonality of the seeker, and adically changes his attitude to- ards, and business with, the orld.

Gautama's quest

Siddharth, later known as the uddha, was a profoundly dis- rbed soul. He had a questing nd courageous soul. He persis- ntly sought to know the easons for the sorrow of the orld in order to overcome hem. And he had the courage o give up all to pursue his quest. He faced many hardships in his ong and arduous search. He studied various religious texts, met many religious teachers, and had innumerable experiences. Ultimately, enlightenment dawned upon him in a flash.

Enlightenment would not have come to the Buddha without his great search, long and single-minded. On being enlightened, the Buddha's spirit was quietened. He was totally affected by it, as it responded to his authentic being. He looked at himself and the world, and behaved with himself and the world in the light of it. He became a totally integrated personality.

A superficial religion affects man only partly. It fails to harmonise various opposing aspects of his personality. Such a religion is not an integrating agency. A man generally receives his religious knowledge from other men or books. It does not become his own knowledge. He does not understand its true significance. For this reason, it fails to exert any deep and integrated impact on him. A superficially religious man prays to God and for a time he appears to be peaceful and good. Yet after a while he quite easily tells lies and deceives others.

Selfishness

Most men are selfishly religious. They go to places of worship, pray to God, perform rituals and recite scriptures only to serve their ends. To them religion is an investment. Such religion does not transform a man, bring about any complete and lasting change in him. It

The deplorable failure of many outward isolated reforms is traceable to the fact that their devotees pursue them as ends in themselves, failing to see that they are merely steps towards ultimate, invididual perfection.

All true reform must come from within, in a changed heart and mind. The giving up of certain foods and drinks, and the breaking away from certain outward habits, are good and necessary beginnings; but they are only a beginning .... It is good, therefore, to cleanse the heart, to correct the mind, and to develop the understanding, for we know that the one thing needed is to regenerate heart.

—James Allen

gives him no enlightenment. Nor does it make him a better social or political man. Instead, it may degrade him. It may make him weaker, more fearful, more irrational, more ignorant and less enterprising. It may turn him into an escapist and a hypocrite. His religion may be a great deception.

Religious appeal is universal and irresistible, because it is a reflection of our own finitude, and more importantly an urge of the divinity present in us. This being so, it is folly or futility to attempt to suppress or ignore it.

Religion, with its extremely profound personal and social bearings, throws a serious challenge at us. But very few of us take it up because we mistake momentary stirrings within, for disturbance of the soul. □□□

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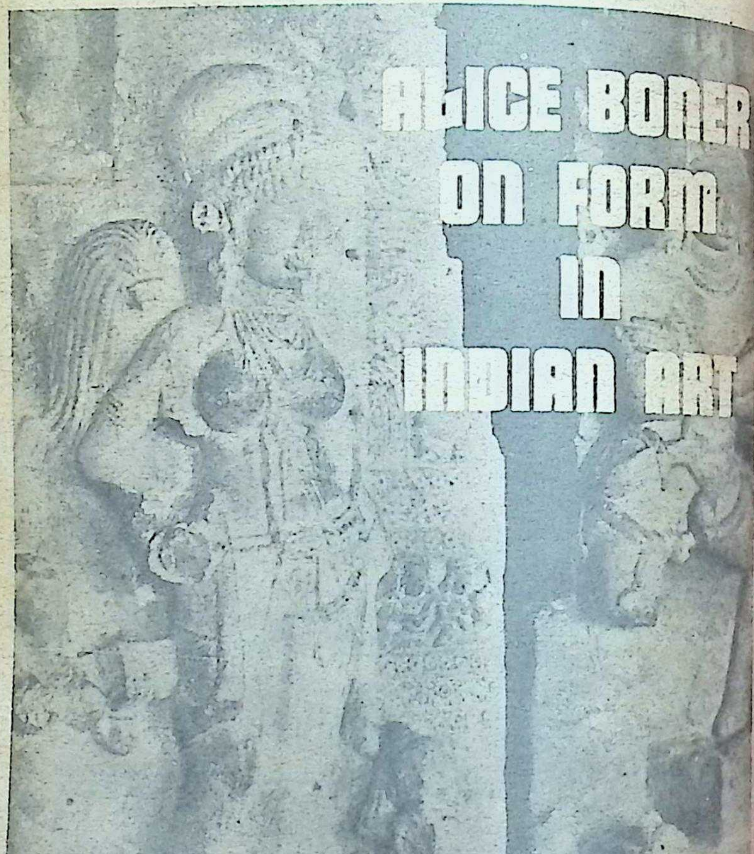
Indian art in all its richness and diversity needs a lifetime of study and application for one to understand even its essentials. In particular, its symbolism derives from so many sources that this aspect alone may engage a serious student to the exclusion of much else. Among the few non-Indians who penetrated this mystery in the field of sculpture and architecture was the gifted Alice Boner.

ALICE BONER ON FORM IN INDIAN ART



IN THE case of Hindu art, the understanding of the nguage and suggestive mean-g of form is indispensable ecause the Hindu artist never es form in an arbitrary or fan-ful way, but always according its primary fundamental gnificance. For him every rm and line and every space ection is pregnant with an ner sense."

Thus Alice Boner (1889-81), a gifted interpreter of dian art who gave unsparingly her long life and unique gifts the promotion of a wide un-standing of Indian aesthetics. Alice Boner believed that s, forms and colours were accidental, but were direct nifestations arising from cer-n movements of the life-force t animated all matter and sed it to crystallise into cer-n shapes. These forms and pes presented a perfect ana-gy to spiritual reality, their mate cause.

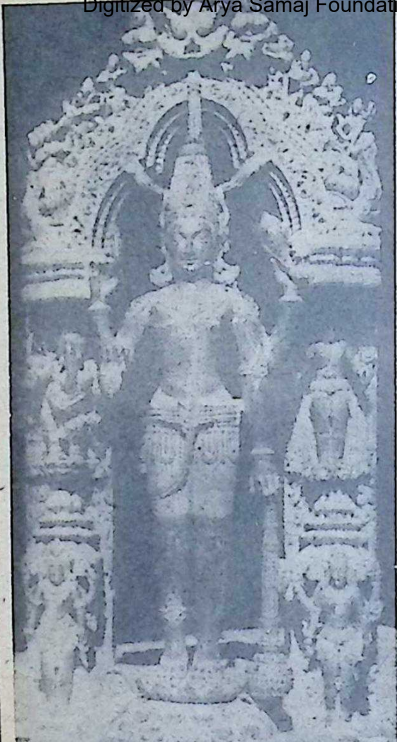
It is appropriate that the Alice ner Commemoration Volume, ted by Bettina Baumer (Biblia Implex, 2/18, Ansari Road, New Delhi 110 002: price Rs. 180) should be entitled *Rupa Pratirupa*. It derives from a hymn in the Rig Veda VI—47-18.

रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।

(He became the original form of every form. It is His form that is to be seen everywhere.)

Planned as a festschrift for Alice Boner's ninetieth birthday on 22 July 1979, it has now come out as a commemoration volume. Alice Boner died on 13 April 1981 in her 92nd year. She had assigned to Bettina Baumer the task of compiling her last great work on 'Vastusutra Upanishad'.

Alain Danielou recalls in this volume that "the role of Alice in the re-discovery and re-affirmation of the values of traditional art in India has been considerable, at a time when these values have been contested and threatened by modernism. The role which she played in the artistic life of India has been far



SATYA NARAYANA MURTI

Sri Bhubanesvar Mahapatra is a distinguished sthapati of Bali Sahi, Puri. Silpa is a living tradition in Orissa. This saptatala murti of Satyanarayana was prepared by Sri Mahapatra for the Panchadeva Puja with Satyanarayana as its central figure. This puja is special to Orissa.

Ganesa is seen on the upper right, Surya on the upper left, Chandrasekhara on the lower right and Gauri on the lower left. Lakshmi is represented by a padaka on the heart of Satyanarayana.

The sculpture which comes close to the Konarka style was carved from a four-tonne block of granite under the supervision of Pandit Sadasiva Rath Sarma. The ritual of setting the compositional diagram (panjara) was done in 1977 in the presence of Dr. Alice Boner.

——— Courtesy, Bettina Baumer, ed., Rupa Pratirupa.

greater than she herself in her humility seemed to realise."

More than 15 articles on different aspects of Indian art are included in this volume. Illustrations in the form of line sketches and photographs enhance its value to art students. There is a bibliography of Alice Boner's works which give an idea of the range and value of Alice Boner's life-long work.

We include in this issue of Bhavan's Journal two articles adapted from *Rupa Pratirupa*. Alfred Wurfel throws light on the life and work of Alice Boner. Anagarika Govinda expounds the Buddhist mandala in the second piece.

2. Light in a cave

ALFRED WURFEL

LICE BONER saw Uday Shankar dancing in Zurich 1926. Uday Shankar agreed pose for her so that she could ake figurines in clay of him hich were cast in bronze. A w years later, she met Shankar ain when he gave shows in ris with his gifted French rtner, Simkie. Alice Boner companied Shankar in Decemr 1927 to Bombay. They velled through India, studied any local dance styles and re profoundly inspired by the ght-long Kathakali dance-amas which at that time were t widely known outside erala. All the while, Alice ner collected costumes, bought struments and jewellery and, er Uday Shankar had recruitd a team of dancers and musins, they all went to Paris in e autumn of 1930. On March d 1931, Shankar gave a show the Champs Elysees theatre ich stunned all Paris. This emiere was the beginning of day Shankar's brilliant career.

Uday Shankar was a great oneer and Alice Boner suprted him in his efforts to proote interest in Indian music d dance forms.

For five years, she forsook her wn work and vocation as a reative sculptress and painter and instead devoted all her time and energy to manage Shankar's undertaking.

On Ganga's Bank

Towards the end of 1935, Alice Boner felt the urge to return to her own work. She went to Varanasi and in the beginning of 1936, moved into a house on the Assi sangam overlooking the majestic flow of the Ganga. She lived more than 40 years in this very house till she fell ill towards the end of 1978. She got the room on the top of her house transformed into a large studio and set to work there. The daily life of the simple people around her, of the pilgrims paying homage to the river and the charm of the countryside inspired her for a long time and filled her canvases. She held exhibitions of such paintings in Calcutta, Bombay, Zurich and at other places. But all the while, and as time went on, Alice Boner continued studying India's sacred scriptures and became deeply engrossed in their cosmo-metaphysical concepts which in turn influenced the style and contents of her paintings. Her inner involvement with India's spiritual heritage finally culminated in painting a triptych of 'Sristi, Sthiti and Samhara.'

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S JOURNAL

Symbolism

Alice Boner is one of the few uropean artists of note whose intings are influenced by dia's cultural tradition. One ason why Indian art did not ake any noticeable impact on e west might be the rich sym- lism of its sculpture and intings which often is too en to visitors from the west, hough their sculptured shapes d painted forms are such as to peal to any lover of art with- t his even knowing their inner eaning. Alice Boner sensed at the numinous depths of dian art cannot be fathomed d reached through historical earch and esthetic apprecia- n alone. What then, she ked, was the magic impact ese ancient shrines and sculp- res exerted on the worshipper's art and mind?

Cave in Elura

In her long pilgrimage, Alice ner finally reached the gate ding to the understanding of ian art. It happened in one the cave temples in Elura ere she spent weeks and nths in studies and contem- tion. One day in 1947, she uitively discovered the princi- s of composition in Hindu lpture. It was in fact an dependent re-discovery of cient and largely-forgotten rinciples and concepts of sculp- re and architecture. That these findings were later corroborated by palm-leaf manuscripts in Orissa not only gave great satisfaction to Alice Boner, but also encouraged her in carrying out further research, which had started with that momentous realisation while meditating in front of a Vishnu image in Elura's cave XV.

Brahma bindu

While she was lost in contemplation, the mystery of this relief-sculpture revealed itself to her in an overwhelming vision. It was as though under her very eyes this great Vishnu image abstracted itself into a geometrical diagram, into a 'yantra' as it is called in Sanskrit terminology. She saw how the limbs of this image, its iconographical accessories and attendants were arranged centrifugally around a middle point corresponding to the "Brahma bindu" from which according to India's ancient scriptures the whole manifested universe emanates and into which it merges again at the end of a cosmic cycle. In the world of sound, it is the 'mantra' that corresponds to the 'yantra' and the 'mandala' which are its visual counterparts. Like their centre, the Brahma bindu around which they revolve and which though spaceless yet contains the infinite cosmic expanse, the primordial sound-germ, the Bija mantra when chanted

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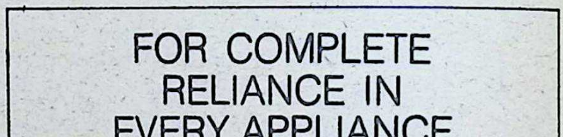

rictly in accordance with sastric adition recreates through its brations the whole cosmos and lows its adept to enter its porls. It is however not given to e ordinary pilgrim to comprend the profound metaphysical uths underlying India's sacred t and architecture. But by ensing him, as it were, within e magic structure of its hidden ntra and exposing him to the brations of mantric hymns his btle nature is activated and epared to face the manifested rm of his particular godhead.

Silpa Prakasa

An account of her experience Elura and of her subsequent search work based on it is rovided by Alice Boner in her rst book, "Principles of Composition in Hindu Sculpture," E. J. Brill 1962). She did not st satisfied with her own pernal theories and interpretatns, but wanted these to be bstantiated through traditional dian texts. In her tireless arch, she finally had the good rtune to meet in Pandit Sadaa Rath Sarma in Puri. He owed her Orissan palm-leaf anuscripts on temple architecre whose contents go back to e 11th or 12th century A.D. d which prove that the ancient asters and architects worked strict accordance with the traitional rules of the Silpa sastras. Pandit Sarma and Alice Boner translated the text, to which she provided a scholarly introduction. Along with the original Sanskrit text, it was published as "Silpa Prakasa," (E. J. Brill 1965).

By now, Alice Boner's interest was exclusively focussed on the further exploration of the fundamental concepts underlying the sacred art of India. Thanks to the unremitting search conducted by Pandit Sarma, more ancient texts relevant to this subject came to light. In 1972, Alice Boner and he published in Varanasi another book, "New Light on the Sun Temple of Konarka" for which she again wrote a profound introduction. This work is based on four palm-leaf manuscripts which describe the building process of this magnificent edifice along with detailed illustrations of its ground plan and its complete elevation, so that the art historian can now have an exact idea as to what the Sun temple looked like before the main shrine tumbled down.

Three Streams

There are three different though supplementary components which merge in Alice Boner's creative personality. In the beginning the artistic urge in her was predominant. It took shape in her sculptural work which reveals a preference for the essential in classical form. This creative period was inter-

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ted through her association h Uday Shankar. However se years of creative passivity e not in vain, for through her operation with the great artist t Uday Shankar was, she ne into ever closer contact h the Indian scene,, with its and its traditional culture. r her it was period of inner wth which later was followed many productive years of nting in her house on the nga in Varanasi. But while artist in her delighted in the side world of appearances, in enticing colours and shapes, mind did not rest satisfied t started out in a quest to be behind the world of phe- mena and to comprehend the stract principles underlying dia's traditional art and archi- ture. Her intensive pre-occu- ion with the metaphysical kground of Indian art had eady become evident in the ee large canvases 'Srishti, ithi and Samhara' but finally ame so predominant that she painting altogether and de- ed all her time and energy to research.

Skill in Drawing

While writing on her findings in Elura and analysing its sculptures through abstract geometrical grids and diagrams, another talent came to the force. Alice Boner's skill of drawing intricate diagrams and of analysing the element of a structure and of reco-ordinating these in a geometrical pattern runs in her family, for both her father and maternal grandfather were eminent engineers. It is from them that she might have inherited her sense of design, the ability for geometrical abstraction and for discerning the elemental units of a given structure or pictorial representation.

When in 1970 the Zurich university conferred on her an honorary doctor's degree on the basis of her publication, she felt touched and grateful. But what moved her even more deeply was when the President of India bestowed the Padma Bhushan on her in 1974. □□□

. Buddhist Mandala

LAMA ANAGARIKA GOVINDA

WITH the advent of Maha- yana, Buddhism created the eatest works of art in India nd spread its message over the eater part of Asia. This was l the more remarkable as it was brought about not by the force of arms or the power of economics, but by the creative faculty of its cultural impact. By stimulating the dormant genius of peoples it created a burst of

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rtistic activity in the form of rchitecture, sculpture, painting, poetry, and ritual music; on the popular level, the Jatakas (birth stories of the Buddha) excited the imagination of the common man and made him feel one with all living creatures, while the Bodhisattva ideal made him a participant in the quest for truth and liberation. It gave him the hope and confidence to follow the Buddha's way and strive after the highest aim which up to then had been unobtainable in its remoteness and superhuman qualities.

In the early schools of Buddhism, the Buddha's position was so elevated that no human being could hope to attain it; even the gods were considered inferior beings.

Above the Gods

The Buddha was regarded as superior to the gods, and was therefore called "the god of gods' (devah devanam). It was possible for a man to be reborn in the realm of the gods if he lived a life of godliness. Even the Buddha declared this when he explained that the way to Brahma consisted in a life in which the divine qualities attributed to Brahma were realized. But it was regarded as presumptuous to strive after Buddhahood, for this was so exceptional a state that even the gods regarded it as beyond their powers.

Hope for Mankind

The strictly conservative Theravadins and similar 'orthodox' sects regarded as presumptuous to strive after Buddhahood. But those to whom Buddhism was not only a dogma but a conviction of the heart regarded it as selfish to strive only after one's personal liberation without the capacity or the possibility of sharing it with others. Thus Buddhahood was no more regarded as an unapproachable, unique state of mind, but as something attainable by every human being who made the required effort. In this way, the Buddha became an exaample for every human individual instead of being an unattainable ideal. He became the very essence and hope of humanity, irrespective of caste, creed, sex or nationality. This was a new thing in ancient India where religion and caste were bound by the soil.

Thus Buddhism became the first messenger of Indian culture in foreign countries. This was achieved by convincing others of the truth of the Dharma. This did not diminish the exalted state of the Buddha but brought it nearer to those who felt in harmony with his teachings. Even if the Buddha possessed divine qualities, these did

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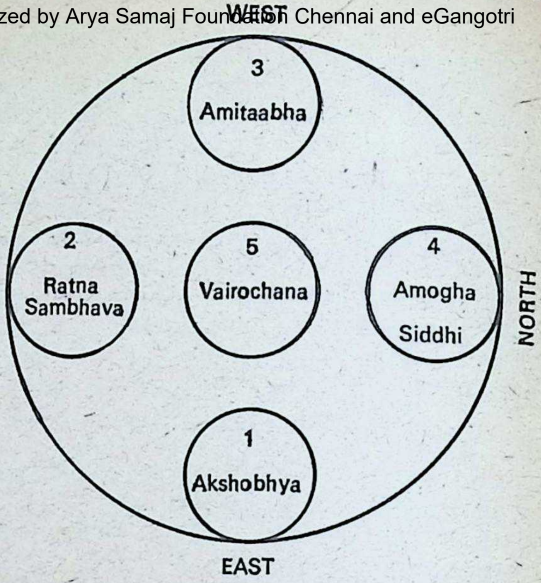
ot separate him from his follo- ers, for they were convinced hat those qualities were inherent n all living beings and needed nly to be developed in order to ealize enlightenment. In India uman and divine properties ere never as sharply divided as n the west, a fact that was never ufficiently realized by western cholars who were of the opinion hat the Buddha had been deified n the Mahayana in contrast to is human origin.

A Symbol

In some of the first great onuments in memory of the uddha, the overawed commu- ity did not dare to portray the uddha in human form, but only ymbolized his presence by howing his footprints in the orm of lotuses or by showing is empty throne. The first re- ction against the extreme deifi- ation of the Buddha, which ried to separate him from even is most devoted followers, was personification of his image. n the colonial art of Gandhara, ortrayal of the human form ften bordered on the trivial. Though there are exceptions, in eneral we have to admit that he bulk of Gandhara art was a oor imitation of Greek sculpture, giving more prominence to the folds of the robe than to the character of the face. Fortunately, however, the indigenous spirit of devotion soon resulted in a more genuine art which no longer endeavoured to portray any particular human being, but tried to express serenity, peace and inner happiness as the main characteristics of an enlightened one. The images of the Buddha assumed more and more an expression of inwardness, of states of profound meditation, enlightenment and equanimity. There was something exalted and noble in all of them, but it was the nobility of wisdom and compassion which even nowadays moves and inspires us, whether we are religious-minded or not. There is something in them that is both human and divine, something that touches the heart as no other worldly power, no almighty world-creator could do. Even when these images became stylized and conventionalized, they continue to remind us of qualities and lofty ideals, like chiffres of an ancient language reminding us of past achievements. This ancient language expressing the characteristic of an enlightened one is retained mainly in the different mudras or gestures of the Buddha. They are symbols of the different stages of spiritual development he went through and this development is what every true Buddhist has to go through, in striving for ultimate liberation and enlightenment.



AN OUTLINE OF THE MANDALA

The Mandala is drawn and coloured on the ground. Entry is from the east, the point nearest to the observer. The east-west axis is based on wisdom (prajna) and the north-south axis on compassion (karuna).

Circle one is coloured white. It is the seat of Akshobya with 'bhui-sparsa mudra'. The fingers of his right hand touch the earth. His body is blue in colour. Elephants form the four legs of his seat. He stands for mirror-like wisdom.

Circle two is coloured yellow. It shows Ratna Sambhava with the dana-mudra (gesture of giving away). He is the symbol of equalising wisdom. Horses are depicted at the four corners of his seat.

Circle three is red in colour. Amitabha has the dhyana (meditation) mudra. Peacocks carry his seat. He confers distinguishing wisdom.

Circle four is green. It is the seat of Amogha-siddhi of the all-accomplishing wisdom. Birdmen are his bearers. He has the 'abhaya' mudra, signalling assurance against fear.

The circle in the middle (five) is blue. Lions are depicted therein under the seat of Vairochana with the 'dharma chakra' (wheel of law) mudra. His body is white in colour and he stands for the 'dharma dhaatu' wisdom.

The mandala is consulted before meditation. It is not used during meditation.

Courtesy, Bettina Baumer, ed., Rupa Pratirupa.

Thus it happened that even in the construction of the earliest monument of Buddhism known to us, the people were not content merely to preserve the relics of the Buddha in a magnificent stupa; they also made it a centre of worship by providing a path of circumambulation; enclosed in a stone railing with four gates to mark the four most important events in the Buddha's life. The eastern gate symbolized his birth, the southern gate (which also marks the sun's zenith), his enlightenment, the western gate his first sermon at Isipathana and the northern gate his final 'pariniravana'. They compared the Buddha, whose relics were enshrined in the centre of the stupa or on its summit, with the spiritual sun whose rays illuminate the world, where those who received its rays moved, like planets around the sun, from left to right, on the pradaksina patha, the path of circumambulation. Thus was the first mandala created and it became a model for all subsequent mandalas, though they were perfected and refined in many ways.

What became fundamental was the sun-oriented sequence of significant events in the life of Buddha Sakyamuni, whose life was the model for the most important stages in the life of all the Buddhas who appeared on earth (according to the scriptures). But there was one significant difference. His earthly birth was no longer felt to be as important as his spiritual awakening under the Bodhi tree. Therefore his awakening was compared to the illumination by the first rays of the rising sun in the east and the culmination of his career was seen in his decision to give himself and his message to the world, though he foresaw that only a few would be able to understand the profoundness of his doctrine. The west was reserved for the hour of meditation in which the eyes of Dharma would be opened. The north was compared to the parinirvana or release from Karma in Karma-free action. The centre was occupied by the universal Buddha in the gesture of setting in motion the wheel of the law, the Dharmachakra, which has become the central symbol of Buddhism.

Five Dhyani Buddhas

These five attitudes in the life of the historical Buddha correspond to the meditative experience of Buddhahood in the form of the five Jinas or Dhyani Buddhas: Akshobhya in the east of the mandala, Ratnasambhava in the south, Amitabha in the west, Amonghasiddhi in the north and Vairochana in the centre. They are distinguished by their colour, their gesture

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(mudra) and the bearer (s) of their thrones.

Their colours correspond to the directions of the sky and to the rays of the sun; white in the hour before sunrise in the east, yellow in the zenith (south), red at sunset, dark green at midnight (north), and blue in the centre. Blue and white are inter-changeable in certain cases.

Mudras

Even more important are the gestures (mudra). The first in the east is the earth-touching gesture (bhumisparsa mudra) of Akshobhya. The second in the south is the gesture of giving (dana mudra), in which the palm of Ratnasambhava is turned upwards, the back of the hand resting on the right knee. The third in the west is the gesture of meditation of Amitabha (dhyana mudra). The fourth in the north is the gesture of reassurance (abhaya mudra) which says, 'Don't fear', of Amoghasiddhi. In the centre sits Vairochana (the sun Buddha) in the gesture of turning the wheel of universal law (Dharmachakra mudra).

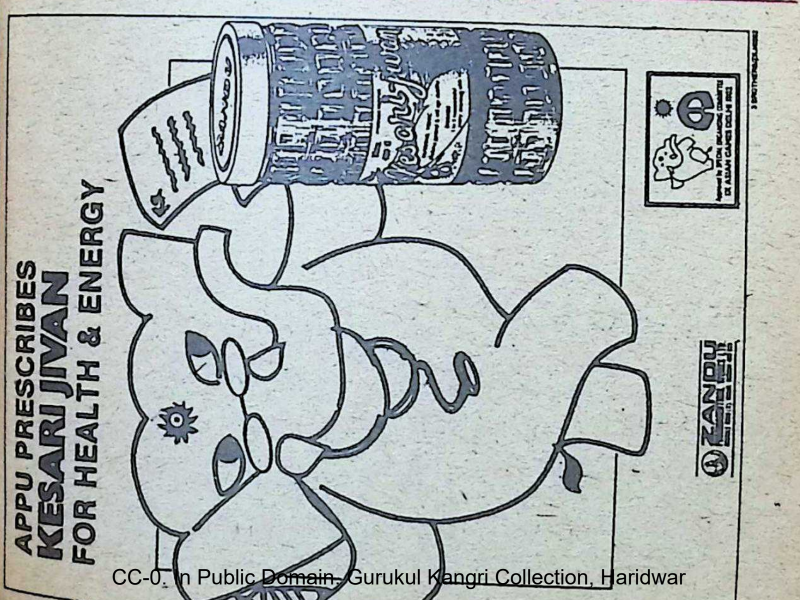
In order to distinguish the historical Buddha Sakyamuni from Akshobhya, who displays the same gesture (earth-touching) as Sakyamuni (sometimes shown in a gilded metal or clay-image), we have to observe the

hrone animal. In the case of
kshobhya, it is the white
ephant; in the case of Sakya-
uni, it is the deer (because he
livered his first sermon in the
er park of Isipathana). The
rone-animal of Ratnasambhava
the horse, the symbol of libe-
tion, because the Buddha left
s home on a horse. The
rone-bearer of Amitabha is
e peacock (to symbolize the
lourful rays of the setting
n). The vehicle of Amogha-
ddhi in the north is a mythical
ure, half man, half bird, sym-
lizing the transition from the
man to the superhuman state,
ich takes place in the myste-
ous darkness of night, invisible
the eye.

These Dhyani Buddhas are immanent as well as transcendent, for they transcend objective and limited existence. Their functions are clearly expressed in their gestures. They are an expression of four attitudes of the mind and, like the four parts of a symphony which end in a grand finale, they all merge and find their unity or universal completeness in the centre of the mandala, the wisdom of the Dharma-sphere, in which the eternal truths have their being.

Great mirror

Of the four movements that lead to the centre, the first is the wisdom of the great mirror, in which we see the



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world as it is (Yathabhutam) and our own position in it. This is expressed in the gesture of touching the ground, the firm basis on which we stand and which is at the same time the totality of our past. The second wisdom, expressed by Ratnasambhava in the gesture of giving, is the wisdom of the essential equality of beings, as they all have the same origin. The third attitude is the distinguishing wisdom of Amitabha, who is in the posture of meditation, in which we recognize not only the essential equality of living beings, but also the differences among them. By respecting them, we come to the fourth attitude, conditioned by tolerance and compassion, which finds its expression in Amoghasiddhi's gesture of blessing and reassurance, resulting in karma-free action. These four attitudes are combined in the centre, where Vairochana is enthroned in the gesture of setting in motion the wheel of the Dharma, the universal law. As the Buddha Sakyamuni is also sometimes seen in this mudra, Vairochana is shown with two lions as his throne-bearers.

Now the question arises: Are these Dhyani Buddhas less real because they are not historical? My answer would be: They are more real, since they can be experienced in meditation. A mind-created reality may even take an outer form, because form is not different from emptiness (Sunyata—the Plenum-Void) as has been said in the Sutra of Transcendental Wisdom. Here begins the great mystery of Reality which can only be solved in the experience of meditation and in the creative vision of immortal art. □□□

NEW BIRTH

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Be chaste in mind and body. Abandon sensual pleasures. Purge the mind of selfishness, and live a life of exalted purity.

—James Allen

To know that we know what we know, and that we do not know what we do not know, that is true knowledge.

—Henry David Thoreau

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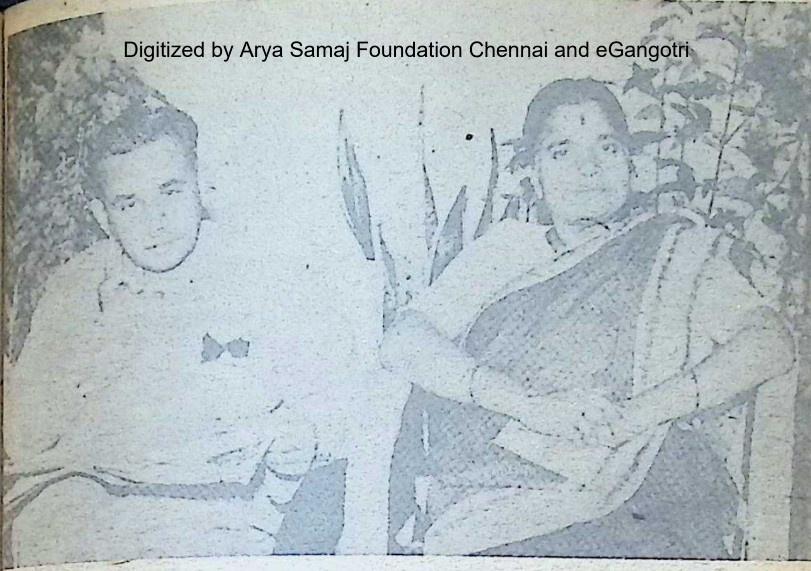

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A Many-Splendoured Life

P. VAMAN RAO

DR. CHINTAMAN DWARAKANATH DESHMUKH, ho passed away on October 2, as a towering intellect, ith many-splendoured accomlishments. An able Finance Iinister, a capable administraor, an educationist with a long ange perspective, a versatile cholar and a humanist, Dr. Deshnukh illumined every office he eld and brought credit to himelf and to the country. –

Though he was a brilliant and distinguished member of the Indian Civil Service, he had a heart attuned to national aspirations. It was this patriotic instinct which prompted Dr. Deshmukh to ask Lokamanya Balgangadhar Tilak in London in 1919, when he passed his I.C.S., whether he could participate in the political struggle. Tilak advised him to desist, as he had already qualified for the Civil Service and remarked that independent India would need trained Indian administrators.

Tilak proved right and Dr.

WE MUST BE EDUCATED NOT FOR CRUELTY AND POWER BUT FOR LOVE AND KINDNESS.

WE MUST DEVELOP THE FRESHNESS OF FEELING OF NATURE, THE SENSITIVENESS OF SOUL TO HUMAN NEED.

WE MUST FOSTER THE FREEDOM OF THE MIND, THE HUMANITY OF THE HEART, THE INTEGRITY OF THE INDIVIDUAL.

Dr. S. RADHAKRISHNAN

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Deshmukh served free India as Minister for Finance for six years, a record.

Earlier, he represented India on world forums as peripatetic Financial Ambassador, a term he himself coined. He was the first Indian Governor of the Reserve Bank, a rare distinction in the days of the British rule. As a member of the Planning Commission, he made his imprint on Indian Planning after freedom.

Dr. Deshmukh was the author of several books. The most important of them according to his wife Smt. Durgabai is his autobiography, entitled: "The Course of My Life." It was published in 1974 and dedicated to Durgabai. It has beeen translated into Marathi, Dr. Deshmukh's mother-tongue. His books covered a wide range and variety. "Economic Development of India," "The usefulness of Monetary means in curbing inflation," "Lingua Franca of India" and "The Commonwealth as India sees it" and the like form one group. "Studies on Bhagavad Gita," "Buddha's Dhammapada," "Asoka's edict and Gems from Amarakosh come under a different category. His collection of poems entitled "Sanskrit Kavya Malika," include Gandhi Suktimukthavali, consisting of 100 short stanzas.

Dr. Deshmukh used to be invited by All-India Radio to participate in its annual Kavi Sammelan in New Delhi. One of his poems "Ravindra Vandana" was specially presented in 1941 to Tagore at Santiniketan. Dr. Deshmukh translated "Vasavadatta" and other poems of Tagore from Bengali to Marathi, as also Kalidasa's "Meghadoot" into Marathi. His book, "My Durgabai" is under print, which may be a counter-part of "Chintaman and I" written by Durgabai, the review of which was broadcast by All-India Radio, Hyderabad, some time ago.

As the Prime Minister, Smt. Indira Gandhi, rightly said Dr. Deshmukh's death would be widely mourned. He will not only be remembered for long for his manysided scholarship and earnestness but for the numerous institutions and causes for which he worked and patronised. The country is deprived of a man of unusual culture and courage of conviction, she said.

A Knighthood, a Padma Vibhushan and a Magsaysay Award for him are not true indicators of his multi-faceted work and achievements. He declined an invitation from Lord Wavell, the then Viceroy, to become a member of his Executive Council in charge of Finance on the plea that he was not cut out for politics. True indeed!

It was Jawaharlal Nehru's great idea of utilizing the services of patriotic-minded experts that brought Dr. Deshmukh into Parliament and the Cabinet. He

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was a man of principles and felt that principles should have precedence over office. He resigned on the issue of Bomay being made a centrally-administered city and bade goodbye to his brief political career. Thereafter, he was drawn to education and became Chairman of the University Grants Commission, Vice-Chancellor of Delhi University, and Chairman of the Court of Governors of the Administrative Staff College of India, Hyderabad.

But it was the social welfare field that attracted him most, where he could complement and supplement Durgabai's ideas, plans and work. The Andhra Mahila Sabha, which established several educational and health institutions is a living monument to perpetuate the memory of the Deshmukhs. The house in which they lived in Hyderabad has been gifted for locating an Intensive Care Unit, which is a commendable public-spirited gesture.

Dr. Deshmukh made it clear that he had not attempted an autobiography. He had merely set down the story of his life as he remembered and gleaned from the letters and documents available with him. When his attention was drawn to one of the controversial reviews of "The Course of My Life," Dr. Deshmukh smiled and remarked that reviewers had the freedom to write what they felt. A review cannot be all praise. It implies a critical assessment, which does not overlook the worth of a work. An autobiographical account cannot ignore the personal aspects which should not be construed as stemming from ego. The purpose of a review is to acquaint the listener or the reader with the highlights of the book and create interest in him to read and not to skip it.

As one goes through the book, one is struck by the transparent sincerity and earnestness that it reflects. While Dr. Deshmukh did not try to cover up any lapses on his part, he did not avoid either focussing on his high achievements or on the laurels he achieved.

Dr. Deshmukh was born in Kolaba District in Maharashtra on January 14, 1896, the day on which Makara Sankaranti falls every year. His early childhood was spent in Roha and he migrated to Bomay after finishing his middle School in 1907. He matriculated in first rank and stood first in Sanskrit in the University. He got cent per cent marks in Sanskrit but to keep up the tradition of not awarding maximum percentage, it was reduced to 96. After his education in Bombay, he left for England for higher studies. He joined Cambridge and took his tripos in Natural Sciences; Botany, Chemistry and Geology. He became the President of Indian Majlis, a coveted Office.

Dr. Deshmukh won the highest marks in the I.C.S. Exa-

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ination in 1918, bettering the revious records. After returning home, he was posted to the rstwhile Central Provinces and erar. While in England he arried an English lady, Rosina, n 1920. She passed away in 949. Their daughter Primrose orn in 1922 in Amaroti lives in ngland.

As a civilian of high efficiency, ntegrity and character, he rose igh soon in the ladder and beame Secretary of Revenue Department and later worked as inance Secretary for five years, efore he was posted as Joint ecretary to Government of ndia. The outbreak of the econd World war had cast a eavy reponsibility on the Reserve Bank of India. He was drafted to the Reserve Bank s its Secretary. He soon beame its Deputy Governor and on appreciation for his meriorious work.

In 1943, he was appointed as he first Indian Governor of the Reserve Bank. His tenure was onsidered outstanding in view f his contribution to the administration of exchange controls nd the passing of the Banking Companies Act. The Reserve Bank was nationalised and it made great strides in a number of directions. Dr. Deshmukh represented India at Bretton-Woods Conference in 1944, which established the World Bank and International Monetary Fund. He served as Governor of the Executive Boards of both the Institutions.

He retired from I.C.S. in 1946 and after 26 years of distinguished career. In 1950, he became a Member of Parliament and Member of the Planning Commission. Dr. Deshmukh was a fine Parliamentarian. He was hard working and took adverse comments seriously. He spoke in measured tones, sparing no effort to make an accurate presentation of a point. He was sensitive and had a disciplined mind, with a certain modesty, but not without a sense of supreme confidence in his intellectual incisiveness. While he was reserved, he was friendly, correct and courteous.

Dr. Deshmukh had an infinite capacity to maintain composure in the face of a set-back or a storm. He could arrive at a correct decision on the basis of facts and after testing them on the touch-stone of high moral values. Adhering to the highest Parliamentary traditions, he tendered his resignation on a few occasions including a budget leakage, the future of Bombay city and nationalisation of Industries. The acceptance of his resignation by the Union Cabinet in July 1956 was the end of his brief political interlude in a long working period of 47 years till he left active work. The many high offices he held included Presidentship of Indian Statistical Institute, Population Council of

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India, Institute of Economic Growth, Central Sanskrit Board and National Book - Trust. To promote international undertanding, Dr. Deshmukh established the India International Centre in New Delhi.

Dr. Deshmukh was intensely human, though he had a serious and matter of fact exterior. It was in 1953 that he married Durgabai when she was 43 and he was 57 which started a unique partnership in the service of the nation lasting about three decades. Durgabai was then a member of the Planning Commission and Nehru was witness to their registered marriage.

In retrospect, it seems that Deshmukh erred in agreeing to be a candidate in the election to the Presidentship of India in 1969, after having bade goodbye to politics for which, on his own admission, he was not cut out, by temperament and training. Similarly, one wondered whether he could have avoided pressing his resignation from the Union Cabinet on the issue of Bombay in a fast changing political scenario. Deshmukh stood vindicated subsequently.

Despite his Western style and mode of living, Dr. Deshmukh's heart lay rooted in the ancient Indian Culture of the Vedas and the Upanishads. He could reel off Sanskrit slokas from epics, the works of poets like Jayadev and Kalidas, his favourites.

According to his own statement, Dr. Deshmukh had been extraordinarily fortunate in his career. "Jobs pursued him, instead of his pursuing them." He maintained fairly good health throughout his life except when he underwent three major abdominal operations in 1977 at the age of 82. Generally he and his wife, Durgabai, did not differ significantly on any matter. However, there was an instance where even a suggestion by her, on the insistence of friends and colleagues, that he could defer his resignation from the Union Cabinet for a while, brought forth a sharp remark from Deshmukh: "Oh! you married me because I am the Finance Minister." That left no doubt in Durgabai's mind and out went the resignation letter. It showed how inflexible he was in his decisions, once made, after careful thought.

A look back at his tenure as Finance Minister shows that he initiated far-reaching measures like nationalisation of Imperial Bank of India, nationalisation of Life Insurance, as also the Estate Duty Act and the Company Law. He declined to accept the offer of the post of Director-General of International Monetary Fund, after his resignation from the Union Cabinet and decided that on principle he would prefer to serve his country.

In 1967, after completion of his term as Vice-Chancellor of Delhi University, Dr. Deshmukh left India's capital once for all

BHAVAN'S BOOKS for Better Reading

to settle down in Hyderabad. His single-minded devotion on and to Durgabai, when she lost her eyesight completely and also became invalid, was something classical.

A trained botanist, Dr. Deshmukh was intensely interested in rearing a garden with a variety of trees and shrubs, particularly roses.

I had an opportunity to meet Dr. Deshmukh a few days before his death. He told me that he was keeping as well as one could be at his age of 87. He was cheerful and gave one an impression of a life fulfilled. The demise of his life-partner, Durgabai a year ago had certainly told on him, though he maintained his mental fortitude. He discussed generally about the welfare of colleagues of his age in I.C.S. He felt that it was better to forget the good one might have done to others without expecting them to remember or return the help one gave them. It was certainly an abiding message that he might have liked to convey everyone.

Dr. Deshmukh coursed through his long life with courage and conviction, never swerving from the path he considered to be right. He exuded culture and refinement and shed light on any subject, as if from a light house of knowledge.

One of the events he cherished most was an unscheduled visit of Prime Minister Nehru on his sixtieth birthday on January 14, 1956, to wish him many happy returns of the day. "That gracious visit of his and the quiet smile that suffused his face were highly characteristic of the man," commented Dr. Deshmukh. It showed the regard Nehru had for Deshmukh, the man, whom he once described as the Prince Charming of his Cabinet.

What was his wish, last wish as it were? Listen to what Dr. Deshmukh himself has said: "If the history of the first decade after India attained independence is correctly written, my name may be mentioned as that of the Finance Minister of India who nationalised the Life Insurance business, when everything else is forgotten." □□□

DIABETES MELLITUS

Dr. K. Narayanan

Diabetes is today no more a dreaded disease. A diabetic can hope to live long, lead an active life, get married and beget healthy children.

UCKED behind the stomach and in front of spine and ntaining within the duodenal op is a six-inch-long, grey- k organ, shaped roughly like smoking pipe. It is known as ncreas. It weighs about 3 oz. produces more — than ten es its mass of digestive juices day (nearly 32 oz. of fluid). produces two types of secre- ns. One is pancreatic juice kaline in nature) that con- ns three enzymes that help to mplete digestive processes.

As the partly-digested acidic d (chyme) from the stomach ters the duodenum, the mes- ge of the arrival is spontane- usly felt by the pancreas which mediately pours out its alkaline juice into the duodenum through a duct. The three enzymes that it contains are: Amylase (that converts starch into sugar:) Trypsin (that breaks down protein into amino-acids); and Lipase (that acts on fats to convert them into fatty acids and glycerine). Though vital for digestion, a man can still survive if this organ is incapacitated in the production of these digestive juices. Gastric and intestinal secretions will take up their job in digestion, though, admittedly, one can be — as far as digestion is concerned — only like a cripple who manages to live.

Pancreas deals with another vital task, which concerns us here: it produces a sugar-burning factor known as insulin, which is poured directly into the blood stream (unlike the enzymes which are emptied into the duodenum through a duct). It is produced by a group of cells scattered throughout the bulk of the organ. These cells are known as "islets" of Langerhans. Though they number about a million, they account but only about 1.5% of the weight of the organ (i.e. 3 oz.).

Our body contains billions of cells each of which performs the job of a "reactor" which burns a special wind of "uranium" known as glucose which is extracted from such "pitchblende" like starch, fats and protein that we consume in the form of food. These little "furnaces" burn the glucose to generate energy on which depends the entire mechanism of life.

However, to enable this subtle operation in the body, insulin—a hormone which can be reckoned as a sort of catalyst—is extremely essential. It determines as to how, much of the fuel—glucose—has to be burnt in the cellular furnaces so as to have only that much amount (abou a sixth of an ounce) in the circulatory system.

Besides this vital job of feeding the optimum amount of fuel to the reactors, it also performs two more jobs: it helps to stoke the cellular fires; and, not the least important, it helps to convert the excess of unburnt glucose in the blood into glycogen which is stored in the shelf of liver for further use—when it will be converted back into glucose and fed into the blood, whenever the demand rises. All these subtle operations are impossible without the mysterious substance, *insulin*.

When this insulin is not there to perform its amazing job, the entire energy-producing system collapses. The cellular reactors, being desperate for fuel, may seek other substitutes. Instead of, say, "uranium" (glucose), it may requisition "Plutonium" (fats and protein) from the muscles to have the "reactors" in working order. But the reactors are not made to handle these alien fuels, and the entire system will degenerate and collapse gradually.

However, that the fuel-burning system has gone wrong is indicated to the owner by means of various signs: he becomes wolfishly hungry but the more he eats, the greater he loses his flesh and becomes cadaverous in appearance. He experiences unquenchable thirst and he has to frequently pass urine in large quantities. But the most dreaded sign is: unable to burn sugar or convert it into glycogen, the sugar accumulates in the blood

nd, when it reaches a certain
evel, it is spilled out through his
rine. And he becomes, in-
oluntarily though, a member
f the fast swelling ranks of
Diabetics.

Diabetes Mellitus afflicts mil-
ions of people all over the
orld. (Over 20 per cent of the
opulation in India). There is
o racial or geographical discri-
nination. This ailment which
rikes people irrespective of age
nd sex, has a predilection for
ose who have a tendency to
besity and have passed the age
f 40 (about 80 per cent of the
ases).

Till synthetic insulin was dis-
overed in the early 1920s by
r. Frederic G. Banting (He was
warded Nobel Prize for it),
abetes had been a fatal
sease; a killer-disease that
nked something like cancer
day. Perhaps worse. For, not
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Like the malignant types of
ncer today, diabetics of pre-
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t robust years. Equally like
lignant cancers, they were
menting, wasting-away years.

The exact cause for the incapacity of pancreas in producing insulin is not known but it is widely agreed that it can be related to diabetogenic hormones formed in the anterior lobe of the pituitary gland — the master gland which orchestrates almost all the hormonal activities in the body. It is also possible that in a great majority of the cases, the normal capacity of the "islets" of Langerhans is abused by giving it excessive work through indiscriminate eating. It should be noted that diabetes is a malady that is almost synomymous with obesity and old age when the normal capacity of every tissue in the body goes down. Since a fat body's need for insulin exceeds its actual production capacity, it is possible, at certain stage, due to heavy work beyond capacity, the insulin-producing cells of pancreas may degenerate or breakdown, just as a taut rope gives way when it can no more withstand the stress.

Like the rope that breaks, the cells which produce insulin are placed under heavy stress for a long time before one day the inevitable occurs.

The various factors governing the mechanism of insulin production can attest to this fact. To begin with, insulin production is directly proportional to the starchy foods (and sweets) that one consumes. The greater the starchy foods taken, the greater the activisation of insulin production. Conversely, when the blood sugar falls too low as a result of diminished intake of sweet things, the insulin production too is cut down.

To this can be added other stressful conditions which augment insulin production: emotional disturbances, deep-seated mental conflicts, excitement, fear, anxieties and burdens of life, all of which increase the adrenalin (a hormone linked to stressful conditions) output that demand more insulin to burn the sugar whose circulation in the blood is increased as a result of all these abnormal conditions. It needs hardly be mentioned here that a raised temperature, too, goads increased insulin production (10-20% more normal).

As a result of this, a diabetic taking insulin injection will have to increase his usual quota of the insulin by the percentage quoted above, provided he does not reduce the amount of usual carbohydrates in his food. (In case his appetite falls, he can substitute a few teaspoonfuls of sugar or glucose in a drink that can equal the carbohydrate value of his prescribed diet. This is done because otherwise the diabetic patient's metabolic rate may be affected. Of course this factor is for those diabetic patients who take extreme discretion about their sugar control to keep themselves always in trim, normal health).

The *normal* level of glucose in the blood is about 80-120mg./100ml. The affliction of diabetes is considered to be a fact if the concentration of glucose is more in the blood than the amount stated above. The condition is known as hyperglycaemia. However a simple rise in blood sugar need not give rise to the presence of sugar in the urine (glycosuria).

The amount of glucose excreted in the urine depends not only on the blood glucose concentration but also on the glomerular filtration rate and the capacity of the renal tubules to reabsorb glucose from the filtrate. These are done in the kidneys. (The job is almost similar to that of large intestine which absorbs usable materials from the waste passing through it). These determine the level of the so-called *renal threshold* for glucose which in a normal person is such that glycosuria occurs only when the blood glucose level exceeds 160 to 200mg/100ml.

But sometimes this renal threshold may operate quite abnormally, giving false results of glucose in the urine. For example, in those diabetics who have long-standing poorly controlled diabetes, the tubular glucose reabsorptive capacity can be often increased, and the glomerular filtration rate may be reduced in those diabetics with diseased kidney tissues. Their renal threshold is then elevated and, in some cases, it may rise as high as 300mg/100ml, and little or no glucose is lost in the urine, despite the blood glucose levels being high.

Conversely, the renal threshold may be abnormally low in some as in the cases of pregnant diabetics. And they may show considerable glycosuria even if the blood glucose concentration is as low as 100mg./100ml. And, as it can be discerned, any attempt to keep the urine of such patients free of glucose can spell trouble in the form of hypoglycaemic (i.e. low blood sugar) reactions.

Thus it is obvious that unless the diabetic's renal threshold for glucose is known to be approximately normal, efficient treatment is not always possible on the basis of urine tests alone. It demands confirmation by blood glucose estimations.

This is done by *Glucose Tolerance Test* (G.T.T.) The technique is this: The patient is made to fast for 12 hours before the test. Then, the fasting blood sugar is estimated. Immediately after it, the patient is given about 100g. of glucose. His blood samples are collected at hourly intervals for three hours for the estimation of the glucose concentration. The glucose, as we know, stimulates the pancreas to secrete insulin (i.e. if it has the capacity to produce it) to prevent a rise in blood sugar beyond a certain limit. The upper normal limit of blood sugar in the sample should be 170mg./100ml. in the first hr., 120mg./100ml. in the second hr., and 110 mg./100ml. in the third hr. Any value *above* 130mg./100ml. in the fasting sample, and 200mg./100ml. after G.T.T. indicates a definite case of diabetes. (Actually in diabetics, after G.T.T. the blood sugar may soar to as high as 300-500mg./100ml.). However, as in the case of blood pressure, some concession can be given to the older people above 50. The upper limit in their case can be raised by adding the number of years above 50 to the upper limit of the normal values.

As already noted, prior to the therapeutic introduction of insulin in 1920s, diabetes had been an acknowledged fatal disorder. But the "fatality" was the result of ignorance about the disease and indifferent attitude about its development when it strikes the patient. For, there is substantial evidence to show that its development and advance can be delayed by very careful metabolic control of the diabetes and, con-

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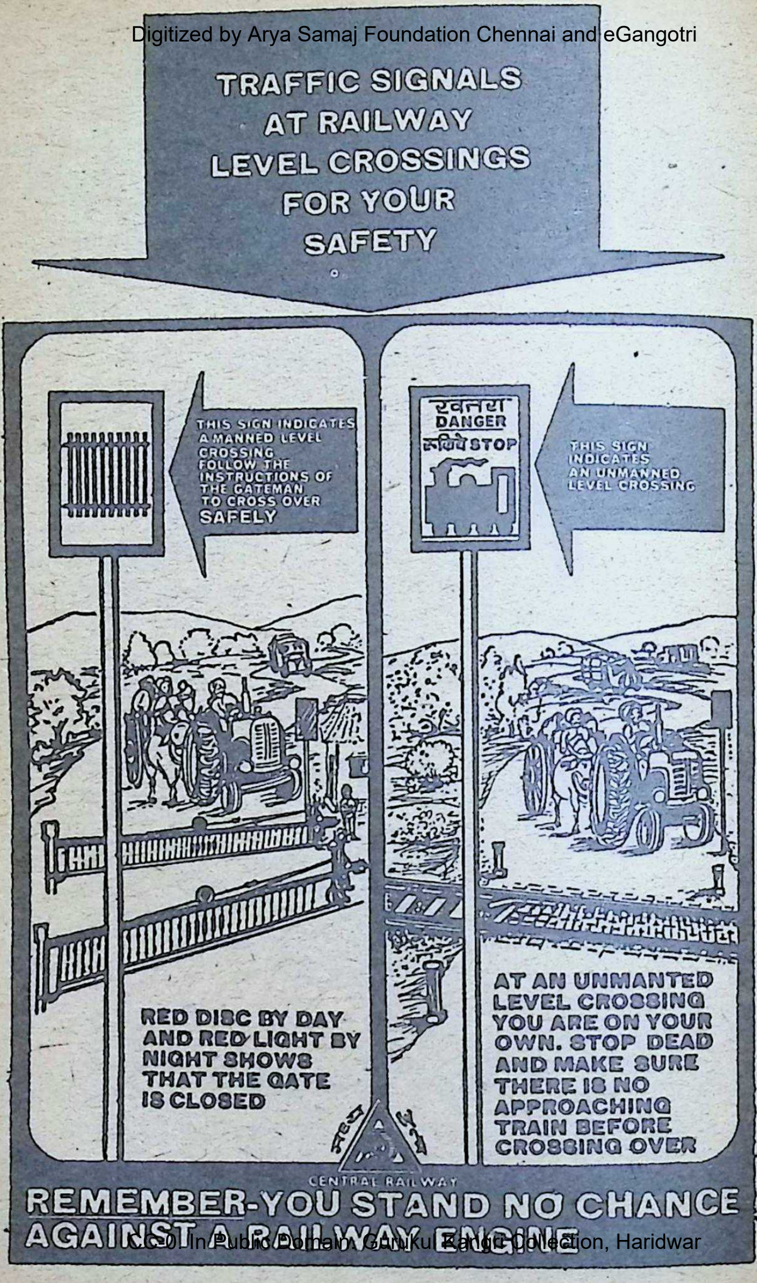
versely, accelerated by poor control. In 40 to 45 per cent of patients, it has been said that diabetes can be controlled by dietary means alone (at least in the beginning stage) without recourse to insulin or to an oral hypoglycaemic agent. In these patients dietary restriction can lead not only to improved diabetic control but, in most cases, to improvement in glucose tolerance which, in a few patients may revert to normal. It simply means that correct diet can work miracles in the diabetic patients.

In dealing with diabetes effectively, the quality of the control achieved depends almost entirely on the patient's co-operation, understanding of his disease and a knowledge of the principles of diabetic treatment. It demands a lot of time, understanding and patience. It can be a life-long affair and as it is, the maintenance of diabetic control—after correct assessment with the help of doctors—depends almost entirely with the patient.

Medical supervision, though essential at intervals of few months to regain self-assurance, can operate only in an advisory capacity, unless some complications arise. These complications (often in untreated or under-treated diabetes) include: gangrene (which can be prevented if extreme care is taken to clean and heal up every small or big injury in the leg without delay); pruritus vulvae in females, neuropathies (diseases of nerve tissues), both painful and painless; retinopathy (blurring of vision); renal (kidney) failure; diabetic coma.

Let us now round up the various basic facts about diabetes:

- ★ The disease is entirely centred on the hormone called insulin.
- ★ Insulin is produced by pancreas whose efficiency can be affected, temporarily or permanently, wholly or partly. (The pancreas can be inflamed — pancreatitis — as a result of: mumps; arterial diseases; sustained intake of alcohol; blockage of the common duct — a potentially dangerous passage, through which the secretions from liver, gall bladder and pancreas flow into the duodenum; a variety of tumours like adenoma (a gland-like structure), which, incidentally, kicks the pancreas to produce excessive insulin; and cystic fibrosis).
- ★ Obesity is intimately connected with the disease (about 80 per cent).
- ★ When it occurs in older people, it is most often due to deficient production of insulin by the pancreas. That is, pancreas will be still in a position to produce



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- ★ When it occurs in children (juvenile onset as opposed to the maturity onset in the case of older people), it can be often due to total collapse of the insulin producing mechanism of pancreas.
- ★ Alcohol potentiates the action of insulin. However, alcohols other than sweet wines, champagne and beer can be had in moderate quantities if discretion about sugar-control is maintained.
- ★ Though the disease is not congenital, there is a tendency to a familial incidence.
- ★ Both males and females are equally prone to attack.
- ★ Menopause in some women can cause diabetes, owing to imbalance of glandular function.
- ★ Before insulin was discovered, diabetic women seldom became pregnant. And if they did, most of them died in diabetic coma, or, if they survived, the majority of the babies died. Today, provided they are given good ante-natal care in controlling sugar, they can pass through the period without trouble and deliver the baby in the normal way. Otherwise they run several risks. (However, as noted earlier, a mere presence of sugar in the urine in pregnant women cannot be deemed as diabetes, as many normal pregnant women pass out sugar in the urine. It can be confirmed by only blood sugar test).
- ★ *The various symptoms of diabetes include:*
  1. Polyurea—passing of excessive urine
  2. Polyphagia — excessive eating (wolfish hunger).
  3. Polydipsia — excessive thirst.
  4. Debility, loss of weight.
  5. Itching, burning and tingling sensation.
  6. Numbness and giddiness.
  7. Impotence, constipation and sleeplessness.

(A diabetic need not experience all these symptoms; rather he will be distressed with a couple of them).

- ★ Urine tests (for home treatment) provide the indispensable information upon which patients can, and must, regulate the control of their diabetes. If these tests are to be of any value, the patient must test urine passed at several different times during the 24 hours, and not a single specimen at almost the same time of every day. At least this should be the norm of treatment at the beginning when the patient is endeavouring to discover

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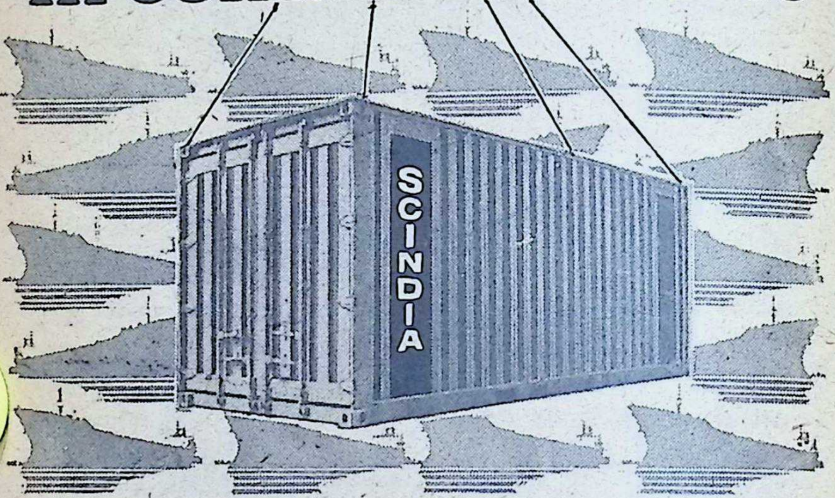

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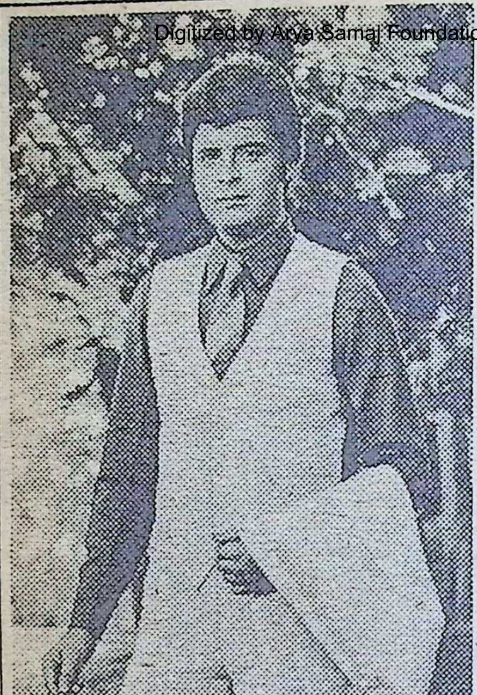
MS-26

the individual nature of the disease. Later, it can be confined to occasional tests.

- ★ That it can lead to various vascular (related to blood) diseases, like (i) arteriosclerosis (hardening of arteries) that can lead to heart, brain and kidney diseases (ii) blindness (iii) impaired blood circulation in the hands and feet leading to gangrene. It has been found that once the degeneration of these organs begins, even proper treatment of the diabetes may not insure against its progress. That is, prevention, rather than cure, is the only way of avoiding complications.

But once the disease sets in, treatment—often life-long—becomes part of a daily ritual. And every diabetic knows what the treatments are. Five decades after its discovery, insulin still remains the major form of therapy. The following points about insulin should be known by every diabetic patient.

- ★ Insulin is prepared from the pancreatic glands of animals (cattle, dogs etc.).
- ★ Deficiency of insulin varies in individual cases, and this calls for great skill and patience in treatment. The correct amount of required insulin has to be reached at by trial and error method.
- ★ One unit of plain insulin can handle 3 mg. of blood sugar/100ml. That is if the blood sugar is 210mg./100ml. the excess becomes 90mg./100ml. The amount of insulin needed to burn this excess quantity is thus 30 units (90 ÷ 3). However, the exact amount of required insulin cannot be determined by urine test.
- ★ As insulin is destroyed by digestive juices of the stomach if it is taken by mouth, the only way of administration is by injection. A patient ought to learn (if he has to take it daily) to inject himself under the skin of his upper thigh with specified quantities of insulin each day. (The quantity is adjusted according to the carbohydrate contents of the food intake).
- ★ The various types of insulin include; (i) Soluble insulin (S.I.) (ii) Globin insulin (G.I.) (iii) Protamine Zinc insulin (P.Z.I.) (iv) Neutral Protamine Hagedorn (N.P.H.); (v) Semilente, Lente and Ultra Lente.
- ★ The mode of action of the above-mentioned insulins is in three different ways.
  1. Fast acting insulins which cause the greatest reduction of sugar



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in two to four hours. (Used, for instance, in diabetic coma, where urgency is needed).

2. Intermediate insulins, which reach their peak effect in 8 to 12 hours.
3. Slow acting insulins which may take 18 to 24 hours to reach their maximum effect and last for another 24 hours or more.

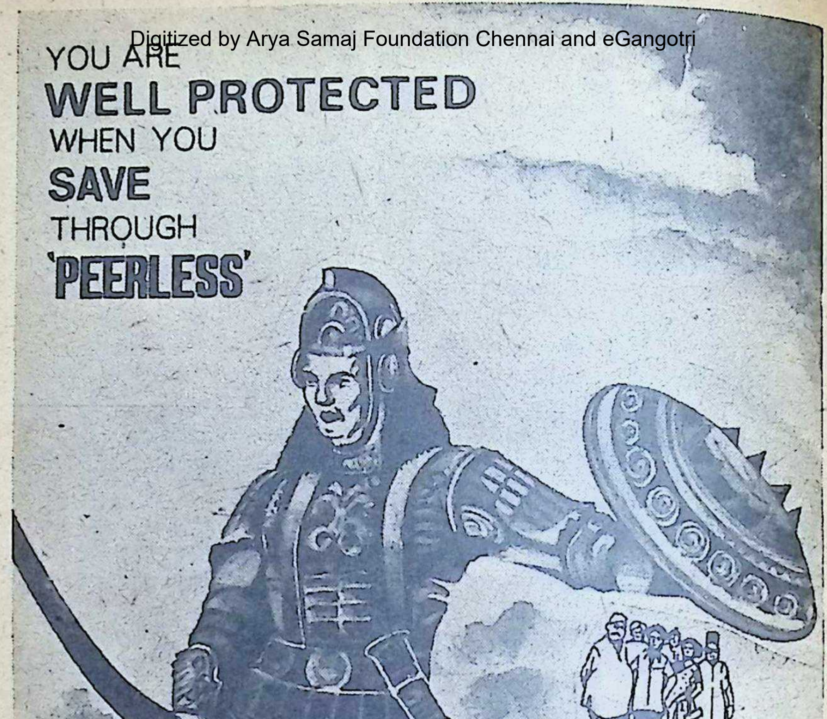
★ Often a mixture of these types is taken in one dose after calculating the amount required by an individual for a day so as to restrict the injection to once a day.

Several oral drugs to combat diabetes are being developed in recent years. They are supposed to replace the painful method of insulin injections, as well as to avoid the attendant risk of insulin shock (see below). They include:

1. Sulfonylureas — Tolbutamide, Chlorpropamide, etc.
2. Biguanides — Phenformin, metformin, etc.

However, besides the usual side-effects, drugs normally give to sensitive people, these oral drugs are said to evoke poor response in certan individuals. It has been discovered that they function effectively by lowering the level of glucose in the bloodsteam only when the pancreas is still capable of making some insulin. Based on this principle, it has been discovered that their success is higher in the diabetics who are above 40 (since in most cases, the pancreas will be still active, though less efficient) while in the age group between 20 to 40, one out of four may replace insulin; those who are under 20 years are said to be no candidates for oral anti-diabetic drugs. (But even the patients on oral drugs are advised to have insulin ready at hand — for emergency needs).

There are two types of comas that are associated with diabetes. One is the result of hyperglycaemia. This often results from *Ketosis*. Ketosis is the result of Ketones (or acetones) in the blood. But what are these Ketones? We know fats require carbohydrates for their complete combustion. In the absence of carbohydrates (i.e. the deficient deposition of glycogen in the liver), fats are incompletely burnt and the intermediary product of combustion such as acetone, diacetic acid, etc. are left to be excreted through the kidneys in urine. Ketosis is also known as acidosis; and in this state the alkalinity of blood is decreased. It often occurs in the advanced, neglected cases of diabetes and it can, if not treated, lead to diabetic coma. It is a medical emergency. Absence of Ketone bodies in the urine is a definite sign that coma is not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due to diabetes. (However, Ketone can be present in the urine even during fevers, diarrhoea, vomiting, in pregnancy etc. when the intake of carbohydrates is limited).

Paradoxically, coma also occurs due to hypoglycaemia — often known as insulin shock. It can result from:

★ Excessive dose of insulin.
★ Delay in taking or missing a meal or taking too little food.
★ Indulgence in unusual physical activity.

The level to which the blood glucose must fall before hypoglycaemia symptoms occur varies considerably in individuals. In the normal people a blood glucose concentration of below 40mg./100ml. is usually necessary to produce symptoms. They may occur, however, at considerably higher levels in diabetics who have become accustomed to an elevated blood glucose concentration.

The various symptoms include:

★ Weakness.
★ Tremor, tachycardia (rapid heart beat) and diplopia (seeing double).
★ Dizziness. Strong desire for food.
★ Clammy sweating.
★ Mental symptoms like: laughing, crying, shouting and struggling. (These symptoms are due to the adrenalin secreted in an effort to raise the blood glucose).
★ Running amuck in the street.
★ Lassitude, somnolence, headache and nausea.
★ Twitching and convulsions.

However, severe symptoms manifest only several minutes after the initial sensations begin to be felt by the patients. This provides enough time for the patients to rectify them. Treatment consists of administration of carbohydrates—lumps of sugar, glucose, etc. which should be followed by a drink of water to accelerate absorption. Orange juice, bread etc. too can be taken. One should also remain as quiet as possible till the symptoms disappear. More sugar or glucose should be taken if the symptoms do not subside quickly. (It usually takes about 10 minutes for the symptoms to disappear). It is always advisable for the diabetics to carry lumps of sugar or tablets of glucose or some other sweet eatables with them.

When deep coma makes it impossible to swallow, the patient is revived by injecting either adrenalin or glucagon. Glucagon (incidentally, it is also produced by the pancreatic cells) is a hormone which rapidly raises the blood glucose concentration by stimulating the conversion of hepatic (liver) glycogen to glucose and causes it to be released

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into the blood. Unlike adrenalin, glucagon is completely safe and produces no undesirable consequences, even when excessive doses are given. As a result, it can be injected by an understanding friend or relative.

Frequent and prolonged episodes of hypoglycaemic coma can cause irreversible damage to the brain and must be avoided by proper education of the patient. The patient should anticipate the dose of appropriate insulin. Reactions can, however, occur even in the best-regulated patient and the patient must be able to correct them promptly. This can be a hard task only in the beginning. As one comes to acquaint with the trend of the disease, he will become familiar with the symptoms. Sometimes one can even try mild reactions quite deliberately.

A few diabetics develop insulin resistance which results in a marked increase in insulin requirements. This condition requires investigation by special techniques. It is generally advised that all patients taking insulin should carry a card giving names, address, the type and dose of insulin, etc. so that medical attention can be given efficiently if one collapses into a coma anywhere.

No need for alarm

At the outset, prognosis is good. Diabetes can be controlled now. It is no longer a dangerous disease it used to be before. A diabetic can live long and have active life, can get married and have children, provided he follows scientific rules and medical instructions. It depends entirely on the will of the patient. The better he learns to make use of the diet charts given to him by the doctor, the better he learns to understand this body's insulin requirements, the greater his freedom with regard to his diet and better his body cells can be protected from too much sugar or from the opposite—insulin coma. Diabetes, in short, is the enemy of undisciplined eaters who adore obesity.

The earlier it is detected the better are the results of treatment. It is advisable for the blood relations of diabetic pations and fat persons to examine urine—the specimen taken three hours after lunch—for sugar every year. This will give a chance for early diagnosis of diabetes.

There are several methods of testing for urine sugar. The most common one is Benedict's qualitative tests. It is a simple procedure. Five ml. of Benedict's qualitative solution are taken in a test tube to which is added 8 drops of urine, and the test tube is heated over a slow flame or in a water bath for three minutes. Examine for a precipitate which ranges in colour from light reddish green to brick-dust red, if there is presence of sugar. If it remains blue—the colour of the Benedict's solution—the test is negative. (It is normally accounted in the form of percentage, ranging from, the blue negative as 0 per cent to the highest brick-dust red as 2 per cent. They are usually shown in the form of plus (+) signs. For example $\frac{1}{2}$% is shown with a simple + sign; $\frac{3}{4}$% with ++; 1% as +++; 1$\frac{1}{2}$% as ++++; and 2% as +++++).

Note: Besides Diabetes mellitus, there is yet another disease with the name of diabetes insipidus. It, however, is an innocent disease in which the patient drinks and passes out as urine large amounts (sometimes even gallons) of fluid each day. It can be controlled by administration of a potent posterior pituitary extract, either by injection or under the tongue. (It is caused by the lack of strength of posterior lobe pituitrin that controls the intake and output of fluids). Whether controlled or ignored, it bears no relation to the more serious counter-part, Diabetes Mellitus. □□□

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SHRI BANWARILAL PUROHIT

SHRI BANWARILAL PUROHIT, Chairman of the Bhavan's Nagpur Kendra, has been inducted as a Minister of State in the Council of Ministers of the Government of Maharashtra.

The Bhavan heartily congratulates him on his appointment and wishes him all success in the discharge of his onerous duties. Shri Purohit is a man of versatile interests.

An industrialist of 20 years standing, Shri Purohit always took a keen interest in helping people in distress. And what began as a career in social service later found scope in politics, which provided Shri Purohit with wider opportunities to lead the society in many ways. His decision to revive *The Hitavada* came out of this urge. He considers newspaper as an important medium for development.

Shri Purohit took over the management of *The Hitavada* n October 1978, under the Purohit & Company (Publication Division and managed the paper uccessfully and equipped it with the most modern machinery.

As a result of his handsome donation to the Women's Education Society, Nagpur, for opening a polytechnic exclusively for women, was born the Ratnadevi Purohit College of Technical education, named after his mother..

He donated more than Rs. 3 lakhs for the flood-affected people of West Bengal and cyclone affected people in the South. He also offered a handsome donation to the Nagpur University. Apart from his significant contributions to the Bhavan of Rs. 11 lakhs, he worked sincerely for the growth and development of the Nagpur Kendra of the Bhavan, in particular.

Born on April 10, 1940, Shri Purohit received his primary and secondary education in Bishop Cotton School. He graduated in commerce from the G.S. College of Commerce and Economics in the year 1958-59 and

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* The distribution will be done on any day of the devotees choice including with his birth day, wedding annivarsary, parents shradha day, starting of Companies, Annual accounts opening or closing.
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* The Donor will be given 6 T. T. D. Laddus and 6 Vadas as Prasadam.
* The Donor or his representative can be present on the day of distribution: If nobody is present, intimation about the distribution of Laddu on the day will be intimated to the Donor, along with the Mahaprasadam packets.

For any clarification, the Executive Officer, T. T. Devasthanams, Tirupati, may kindly be addressed.

The donation should reach the Executive Officer, T. T. Devasthanams atleast 15 days in advance of the specified date, furnishing the following particulars:

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on joined his father, Shri
hagwandas Purohit in business.
ri Purohit gained initial ex-
rience of business in cotton and
er launched a vanaspati fac-
ry and expanded the business.
Shri Purohit joined active
litics in 1977 and successfully
ntested the election of Maha-
shtra Assembly from Nagpur
st Assembly Constituency as
candidate of Mahavidarbha
jya Sangharsha Samiti and
ngress alliance. This alliance
d bagged majority of seats in
darbha. Later, he joined the
ngress (I).

In 1980, Shri Purohit was
ain elected to the Legislative
sembly from Nagpur South
stituency, and was included
various committees of legislature including Public Accounts Committee.

Recently elected President of the Maharashtra Cycle Polo Association, Shri Purohit is a Patron of Subhash Mandal Cotton Market and an active member of the Lions Club of South Nagpur.

Despite being busy in various activities, Shri Purohit never forgot the masses and was in close contact with them through a well-organised public relations office, which is functioning in Baldev Dharmashala, Sitabuldi, Nagpur.

As a legislator, he always raised issues concerning the masses and is known to be a peerless and devout champion of poor peoples' causes. □□□

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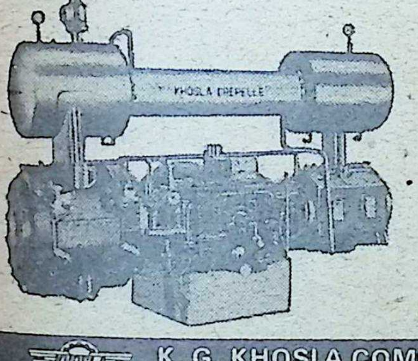

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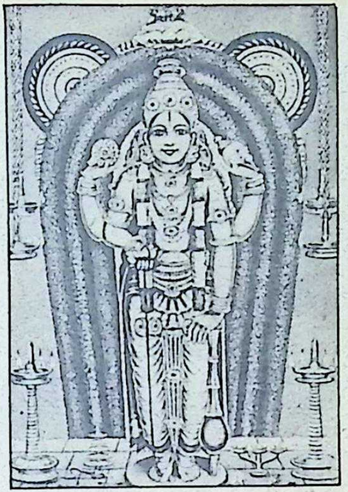


E HAILED from an unknown illage in Karnataka, the l that produced great Vaish- a saints like Shri Madhva- rya and Shri Raghavendra- mi. He was not learned in pture nor endowed with the of speech. He was a simple hmana, a humble devotee who ing his home at the age of 13, l gone about holy places from Himalaya to Sethu (Rame- ram) in search of God.

Following the Vedic path of ative 'neti, neti' (not this, not) which the searcher adopted approach Brahman, he at last ne to Guruvayur, the abode Lord Krishna who shines in is Bhooloka Vaikunta true to declaration in the Bhagavad a:

Paritraanaya sadhunam
vinaasaya cha dushkritaam
dharma samsthaapanaar
thaaya sambhavaami yuge yuge.

(For the protection of the good, for the humbling of the wicked and for the establishment of dharma, I am born age after age.)

After a few days of bhajan, this poor devotee who had nothing except the 'mundu' he wore found in Guruvayurappan what he had been searching during all those years of travel. He decided to spend his remaining years in the service of the Lord of Lords and His devotees.

That was 43 years ago. His name was Parameswaran Embrandiri, a familiar figure in Guru-

Shri Parameshwaran Embrandiri

vayur, ever ready to help the innumerable devotees who thronged the temple. That noble selfless life came to an end on July 2.

During the past 43 years, the 'Nirmalya darsan' of the Lord at three in the morning with the previous day's decoration still on the deity without Embrandiri was the one on July 3, alone. Embrandiri who hardly went out of Guruvayur after he resorted to the Lord here was present daily in the temple from 'Nirmalya darshan' till the last ritual for the day when the sanctum sanctorum closed at ten at night.

On the morning of July 3, the Lord would have missed him and his offering of Kadali (banana) which He eagerly partook. To the countless devotees who enjoyed Embrandiri's bounty of prasadam, his death is an irreparable loss. Where from di Embrandiri come? How did h come to Guruvayur? What wa his age? Who were his relatives? To those questions w have not found answers even t this day.

Like Agastya

My memories go back to 193 when I myself came to Guruvayur following a chroni stomach complaint. After taking the Lord's prasadam for few days, my complaint vanished. Convinced of the divin presence at Guruvayur, I staye on to do daily worship. It wa then during the utsavam i Kumbham (February-March that this man from Karnatak with his tuft at the back and wi a mundu hardly covering hi knees and with a bundle of hol books in his hand appeare before the deity. He was dimunitive in size, reminding one o Agastya muni.

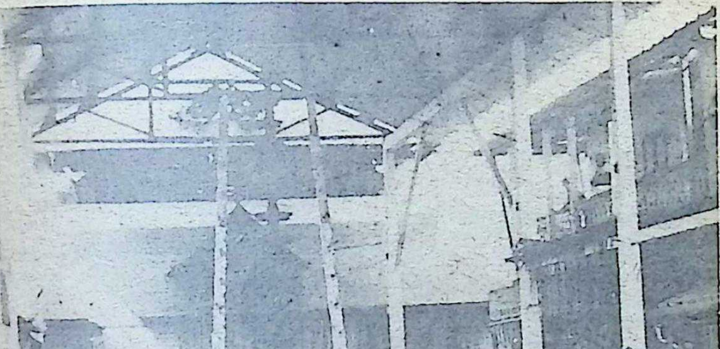
Since then he had been regular fixture in the templ from 'nirmalyam' to 'trippuka, rain or shine. He spent a fe hours in the night sleeping unde the gopuram or on the steps o the shops or under the templ tent. At three in the morning he would be seen along wit other devotees waiting for the first darshan as the Srikoil opened for the day.

One day Kalatt Narayan Iyer a staunch devotee and daily itor to the temple, saw Em-ndiri sleeping under the stern gopuram when it was vily raining. Moved by the ht, Iyer requested him to ep in his house from the next y, which Embrandiri did. m that day the daily offerings Kadali which Iyer made to uruvayurappan were brought Embrandiri and lovingly offer- to the deity.

Nama japa

As days passed, Embrandiri s seen joining in the Bhaga-am discourses and in the rayana japam at dusk, then nducted by Sri Melkat Neelakantha Sadguru. It was his practice to sit on the northern Vatilmatam (raised platform in front of the sanctum) in padmasana and chant 'Narayana'. In this manner he completed chanting the Lord's name three and a half crore times in three years.

During this period, I was advised to recite 'Narayaneeyam' as a cure for the stomach complaint. This I did, sitting on the southern Vatilmatam almost at the same place where Melpathur Bhattatiri composed the 'magnum opus' in the 16th century. Not knowing Sanskrit, I used to mumble through the text.



The asbestos shelter in front of the East Nada of Guruvayur temple, uilt and donated by Embrandiri. In his early days at Guruvayur he used to sleep on the steps of the temple tank.

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One day Bhaktasiromani zhakkunnam Nambudiripad great exponent of Bhaga- am, was passing by way and od hearing me. He encourag- me to read aloud saying: the learned find any mistake, y will correct you. The not learned may just listen and oy." It was thus that I pick- up courage to read aloud. t only that, I received advice m Sri Neelakantha Sadguru take to Bhagavata parayanam ich I started reading sitting ar Embrandiri.

Having completed Namajapa ee and a half crores times, nbrandiri too received advice reciting Bhagavatam from Padappu Nambudiri and rted 'Saptaha Parayanam.' us we sat side by side and ed to say that once we learnt work by heart we could even to the Himalaya or anywhere discourse. However, while s writer started giving dis- urses on the Bhagavatam, nbrandiri did Parayanam him- f. His guru had advised him recite Bhagavatam 108 times. nbrandiri completed this and ve his book to a deserving akta as a keepsake. In this nner he gave away 15 books er reciting each 108 times. hat a feat?

In those days there was an- er great devotee in Guruvayur, pularly known as Kashi Appan hampuran. He belonged to Cochin royal family which he renounced and settled in Guruvayur in order to worship the Lord daily. Embrandiri naturally came in contact with this kindred soul to whose residence he ultimately shifted. Moved by compasion at the plight of the poor, Kashi Thampuran instituted distribution of free kanji (gruel) to them. Embrandiri, great organiser that he was, helped Thampuran in this. He continued this philanthropic act even after the Thampuran's death.

It was he who built the asbestos shed in front of the eastern gopuram to provide shelter to poor. He knew well how these helpless suffered as he himself had been one such when he came to Guruvayur. It was built at a cost of Rs. 13,500/- under the able supervision of the then Suprintending Engineer of Palghat, Sri Thottakad Balakrishna Menon, who declined to accept any remuneration offered by Embrandiri.

Udayasthamana pooja

On another occasion, Embrandiri offered 'udayasthamana pooja' to the Lord. This is a costly offering, consisting of 21 special poojas conducted from sunrise to sunset. It includes provision of meals to devotees the previous night, as also noon meals on the day, with Vilakku, elephant procession, etc. The whole of Guruvayur and the thousands of devotees on visit to the temple

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own participated wholeheartedly n Embrandiri's pooja to make t highly successful.

How did Embrandiri get money for all these expenses? When he offered Guruvayurappan's prasadam to numerous devotees, he did not do so expecting anything from them. There were devotees who were not satisfied unless they conducted the Vazhivadus (offerings) through Embrandiri who fulfilled their desires as a service.

Naturally devotees offered him 'dakshina' which Embrandiri did not use for his material needs which, of course, were extremely limited. Yet goddess Lakshmi too was after him like other devotees. Whatever Embrandiri earned was Guruvayurappan's. In 1976 he executed a will to the effect that whatever he had and would earn in future be dedicated to the Devasvom.

It was Embrandiri who undertook the responsibility of conducting the daily 'namayajna' at dusk. He had such organising capacity that once Appan Thampuran said that if at all he became the ruler of Cochin he would make Embrandiri the chief minister. Embrandiri loved children to whom he distributed bananas after the Narayanajapa.

It was our practice to entrust everything to Guruvayurappan and Embrandiri, whenever we

The eastern gopuram of Guruvayur temple. Embrandiri once found shelter under this, too.

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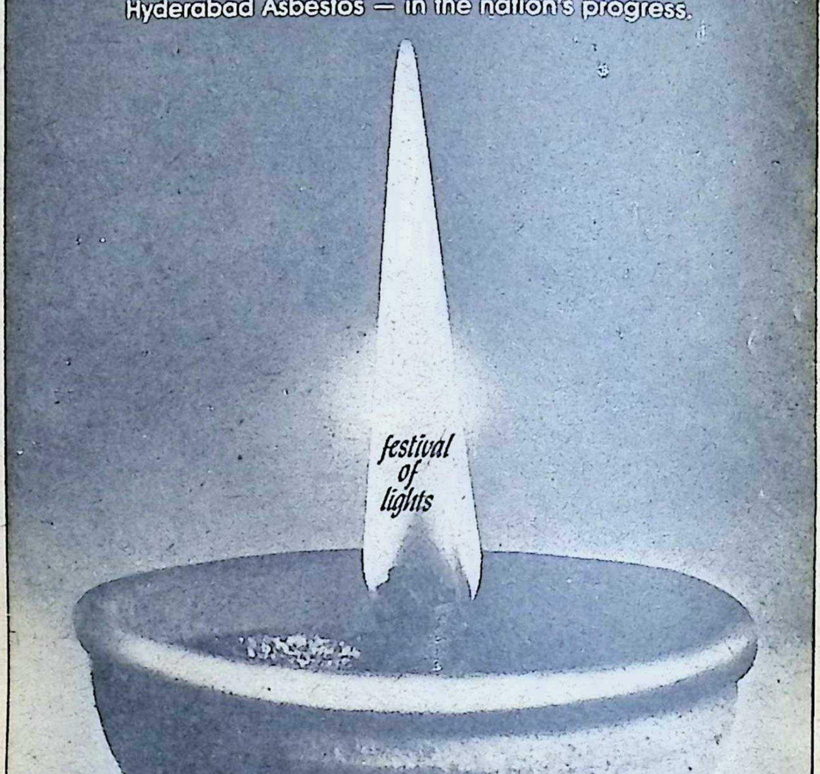

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went out of Guruvayur to distant places to conduct 'Bhagavata Saptahayagna'. We did the same thing when we left on June 20 last for Bangalore to conduct the discourse there. The 'saptaha' was completed on the 27th and we returned to Guruvayur on the evening of 28th.

After the 'Narayanajapa' in the temple, the first thing we did that evening was to visit Embrandiri in his room. The moment we uttered 'Hare, Hare' he opened the door uttering 'Hare' with the usual enthusiasm. But the story that followed was ominous. Said he "I thought I would be finished before you returned from the saptaha. For the last two days (from June 25), I have not passed urine. Yet I did not mention it to anybody though there are good doctors here. My only fear was I should not fall in the temple precincts and cause inconvenience to others.

"Even as I was wondering what to do, there came Dr. Balachandran by chance. He was surely sent by Guruvayoorappan, He immediately arranged with Dr. Padmanabhan to remove the urine by inserting some tubes. I lay senseless and it was only when the doctors shook me I realised what had happened. He has prescribed injections for twelve days, i.e., till July 9."

Even as he completed these words, there was the usual stream of devotees for prasadam after the night pooja. Without a trace of tiredness and with the same zeal and enthusiasm, he gave away prasadam in plenty. He also continued his usual bath, darsan of the Lord, namajapa, distribution cf prasadam to children, etc. His only worry and anxiety was: In case Dr. Balachandran insisted on surgery, how could he miss his 'nirmalya darshan'?

Darshan

Then I suggested going to the Coimbatore Arya Vaidya Pharmacy where he could be cured with Ayurveda treatment withhaving to undergo surgery. He agreed but asked: "What about the darshan of Guruvayoorappan?"

These words reminded me of the heart-broken gopis to whom life in Brindavan without their beloved Sri Krishna was barren and unthinkable. It was the same case with Embrandiri who could not live even for a moment without seeing Guruvayoorappan.

On July 2 also, we went to see Embrandiri in his room after the 'namajapa'. We found him more than happy and enthusiastic that night. The same distribution of prasadam to devotees and the same parting words: "Tomorrow, Hare Narayana";

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he also said 'Hare' and returned to Narayanalayam but the meaning of 'tomorrow' did not dawn on us then.

That night as usual Embrandiri went to bed satisfied with the prasadam he had given to the bhaktas. But he was restless. Every now and then he picked up the timepiece to ascertain the time. There was the constant chant of 'Narayana' on his lips. But his breathing sounded different.

All the while, his companion, also called Paramesvaran, watched him through the peephole from the next room. All of a sudden Embrandiri called Paramesvaran at 12-45 and told him that he wanted to go to the toilet. He washed himself and changed into new clothes—loincloth and mundu.

Then he stretched himself on his bed and lay flat, uttering 'Narayana.' After a few moments he was silent. Perplexed Paramesvaran called him but Embrandiri was motionless and did not respond. Parameswaran ran out and fetched Dr. Padmanabhan who pronounced that Embrandiri had died about five minutes earlier.

Embrandiri attained the lotus feet of Lord Guruvayoorappan. May Guruvayoorappan shower His blessings on us too who offer our homage to the revered, departed soul.

"Hare Narayana!" □□□

Today, we see the pathetic picture of the youths of our country adopting all sorts of subterfuges to get through examinations and get a certificate—just like a sick man aiming to get a health certificate without getting rid of his sickness. What is the remedy?

BASIC EDUCATION

C. Subramaniam

WHEN India attained freedom in 1947, she inherited many of the systems and institutions that obtained during the British raj. Main among them were the administrative system, manned by what was known as the steel frame of the British empire, the Indian Civil Service, a well-trained professional army which was totally apolitical, an independent judiciary and an educational system. While the army continues to serve the best interests of our motherland, other inherited systems have become anachronistic and they have not helped to achieve the best goals we aspired to reach after attaining political freedom.

The administrative system, with all its merits and distinguished administrators, it has thrown up, has not been conducive to the sort of economic and social development India needs. The dispensation of justice has become costly for the common man; more than that, the delay in disposal of disputes has become a standing scandal.

During the freedom struggle, the then existing educational system came under scathing condemnation as anti-national and soul-killing. It was proclaimed that the British-imposed system of education was intended to create intellectuals devoid of patriotism who would be prepared to serve the imperial interests rather than the interests of our country. It was said the education system created a large number of slaves to serve the British administration in India, in maintaining law and order, to collect revenue and develop institutions and services which would strengthen the British hold on India.

No change

After attainment of political independence, we have not brought about any radical change in our educational system, inspite of commissions and committees to report upon the changes required in the existing educational system.

There is no doubt that there has been vast quantitative expansion in education. Schools and colleges are springing up in large numbers. The expenditure on education has increased enormously. While the educated are increasing in numbers, the quality of the educated is unfortunately on the decline.

Ease and comfort

Swami Chidbhavananda has written in his book, "The Indian National Education"

> "The character of the educated is anything but praiseworthy. Ease and comfort are their sole aim in life. They are strangers to hazard, pluck and perseverance. Their demand for rights and privileges is ever on the increase. It is in direct proportion to their educational qualification. A sense of duty and responsibility on the other hand is nowhere to be found. The ideal of subordinating personal profit to public weal is ignored. Strikes peculiar to labour in factories are now common in colleges, dragging them down to the level of factories. What were once temples of learning and discipline are now degraded into intellectual factories, turning out empty pretenders to learning. Education is now in a melting pot. The magnitude of the problem of the so-called educated can never be over estimated. The poison produced by the defective system remains to be thoroughly eliminated."

Harsh words no doubt, but still true. Education should give us the capacity to solve life's problems. On the other hand education and the educated are themselves becoming unsolvable problems.

Living beyond one's means, lack of initiative, discontent, restlessness and such other mental maladjustments seem to be the mark of most of the educated of to-day. They vegetate and waste their time until a suitable employment is available. Instead of being makers of their own destiny, dependence on others seems to be their lot. They become more and more self-centred, demanding more payment, doing less work, shouldering no responsibility.

The stature of a country has to be measured by the quality of the people. The future of any country depends upon the ability and character of her people. If we are facing many problems in our country to-day, it is mainly owing to the faulty educational system.

True education should be able to produce an integrated personality in the inidvidual, an integrated development of hand, head and heart. Education should enable the modern youth to fit himself as a useful unit in a co-operative commonweal. He should occupy a vital place in the social organism. A new social order vibrant with life has to emerge. Education has to fulfil this great national task.

When we talk of development education, we have to be clear about the sort of development we need for the country and area in which the development has to take place. During the past three decades and more, India has made significant progress but this progress is mainly urban-oriented. Even agricultural development is geared to meet the needs of the urban population, so much so there has been a lopsided development in our economy. The fruits of development have been mostly confined to the cities and towns. Rural India still continues to be haunted by poverty and hunger. Nearly 50% of our people live below the poverty line. Out of about 350 million poor people in India, 300 million belong to rural areas. The future thrust of development has to be directed towards rural India to eradicate poverty and the consequent misery.

Lopsided

Gandhiji declared in 1921 that India lived in her seven and a half lakhs of villages (pre-partition India) and the cities live upon the villages. This continues to be true. Mahatmaji wanted that Congressmen, who were then spearheading the freedom movement, should go to the villages and stay there as servants, but very few were prepared to go to the villages. The situation continues to be the same even today.

Present-day education, academic, technical or professional, is completely urban-oriented. Good teachers want to be city based; engineers, doctors, scientists, they all want to live in cities. Even those who undergo education in agriculture prefer to stay in the towns and aspire for urban-based jobs. The type of education we are providing to our boys and girls makes them unsuited to jobs that have to be done in the villages; their aptitudes also are not rural-oriented. Even persons belonging to villages, when they get educated, drift towards cities and towns — creating a brain drain from villages to cities.

Bapu's dream

Eighty per cent of our people live in rural areas. If development has to take place in the lakhs of villages, the existing situation will have to change and that change can be brought about only by giving a different orientation to our educational system. That is the only way to realise the dreams of the Father of the Nation with regard to our villages. This is what he wrote about the village of his dreams. "The village of my dreams is still in my mind. After all, every man lives in the world of his dreams. My ideal village will contain intelligent human beings. They will not live in dirt and darkness as animals. Men and women will be free and able to hold their own against any one in the world. No one will be idle, no one will wallow in luxury. Every one will have to contribute his quota of manual labour.

"When our villages are fully developed, there will be no dearth in them of men with a high degree of skill and artistic talent. There will be village poets, village artists, village architects, linguists and research workers. In short, there will be nothing in life worth having which will not be had in the villages.

"To-day the villages are dung heaps. Tomorrow they will be tiny gardens of Eden where will dwell highly intelligent folk whom no one can deceive or exploit."

"The reconstruction of the villages along these lines should begin right now."

It is in fulfilment of these objectives, Gandhiji presented the philosophy of 'Basic education'. He conceived of an education which would centre on productive activity through which everything could be taught and learnt. In the then existing circumstances, he chose hand-spinning to be the chief activity through which education would be imparted. But spinning is one of the activities. According to the philosophy of basic education, it could as well be any other useful and productive activity. When Basic eduation was taken up for imple-ientation in independent India, was confined to teaching rough spinning alone, whereas e country required many more iversified activities. Because f the narrow and sometimes natical approach to this ew system of education, it owly faded out and the few entres of basic education that xist to-day serve only as muse-m pieces.

In 1952 Rajaji as Chief Mini-ter of the then Madras state ttempted to bring back basic ducation in a modified form. Ie wanted the primary school hildren to attend school only or half a day — morning or fternoon. During the rest of e day, they should get exposed and participate in various roductive activities particularly lated to family avocations. his was a revolutionary step. ut it met with political op-osition on the illusory ground at the scheme would perpetu-e the caste system.

What we have to do now is to ring back Basic education with much broader base, including l activities which are relevant r bringing about a socio-eco-omic transformation, particu-rly in the rural areas. Rural dia is mainly based on agricul-re and allied activities. All e components of agriculture in dia are mainly based on riculture in its varied forms, e irrigated farming, dry farming, social forestry, animal husbandry, poultry, agricultural engineering — and many more such activities could be identified as the basic activities for imparting education.

Our resources

One other aspect needs emphasis. Natural resources form the basis of all economic development. In essence, economic development consists in transforming natural resources, which are unusable as much, into usable commodities for human benefit and welfare. Unless one has a basic knowledge of these resources, no worthwhile development can take place. It is therefore necessary that we give knowledge of these resources to our children. In rural areas, the basic and most important resource is land. Children should be enabled to have an intensive knowledge of the soils, particularly soils that exist in the region they live. In addition, other resources like water, various types of crops grown on the lands, the trees and plants, the birds and animals could form an interesting study for children at various stages of education. To-day, there is a good deal of "Resource illiteracy" in the country. This should be removed so that everybody has an awareness of the natural resources one has to deal with in organising various economic activities for the purpose of meeting the needs of humanity and promoting human welfare.

I am not pleading for giving up or neglecting modern industries, science and technology which form the infra-structure for agriculture and other rural, developmental activities. With suitable modifications, modern knowledge could be covered in the new education system.

We have to move away from the system of education which has become completely book-based, ignoring the basic activities. Even here, learning is geared to examinations and getting some degrees, totally ignoring the practical knowledge essential to face the challenges of the modern age. We see the pathetic picture of the youths of our country adopting all sorts of subterfuges to get through examinations and get a certificate — just like a sick man aiming to get a health certificate without getting rid of his sickness.

Many of the projects and programmes we had attempted in rural development and other modern economic development had failed mainly because of the human factor. Many ill-equipped and ill-oriented have got into the administration and no wonder we struggle without achieving worthwhile results. Crores of rupees are allocated for various activities and, in the end, we find poor results, owing to faulty implementation of the various projects and programmes.

We have many talented people in the administration. But unfortunately they are not aware of the real problems faced by the country in the process of development, more particularly about the rural challenges. We make an attempt to recruit the best among the educated youth to man our various administrative services. But their education and training are not adequate to understand the problems of development and function in a way which would help the process of development.

GNP is not a cure-all

So is the case with our economic and financial experts. They go by the traditional method of measuring development by the increase in the GNP. Reeal development is something more than GNP. If GNP is the mark and measure of development, the oil-rich countries of South-west Asia should be the most developed countries. But are they? Development is a process of rapid social evolution.

India has gone through six five-year plan periods of economic development. In this process, we have built up a top-heavy society. A small percentage, perhaps, less than one per cent of the population, is in a state of affluence comparable to standards obtaining in developed countries of the west. Perhaps another 10 to 15 per cent live in tolerably good conditions serving the interest of he affluent rich. Another 25 per ent live just above the poverty ine. The rest of the population ive in conditions of poverty, vithout the means to meet even heir basic minimum needs.

If this situation has got to hange, we have to begin with he reform of our educational ystem. I have tried to indicate he direction in which that hange should take place. It hould be a broad-based basic ducation covering the basic ctivities in the process of socio-conomic transformation. These ctivities should include agricul-ure, animal husbandry, horti-ulture, forestry, poultry, fishery, post-harvest technology, health services, nutrition and nursing. We should plan for what Swami Vivekananda called man-making education.

To make an immediate impact before we reorganise our educational system, I would sugggest two compulsory papers, one on agriculture and the other on rural development in all competitive examinations that are being held for recruitment to government services.

I wish a national debate starts on this vital issue, so that a national consensus may emerge.

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The East bowed low before the blast
In patient, deep disdain
She let the legions thunder past,
And plunged in thought again.

—Matthew Arnold In "Obermann Once More"

Coomaraswamy was born on 22 August 1877 and died on 8 September 1947

THE late Dr. S. Radhakrishnan was credited with the remark: It takes many generations to make a little history; and a lot of history to make a little tradition. Or words to that effect. By the same token, it requires a rare combination of scholarship and perspective, of insight and analysis, of imagination and empathy in a student to be able to understand and interpret that tradition. It was lucky for the history of Indian tradition that it was able to secure the services of a scholar of unparalleled erudition and thinker of unexcelled profundity to rescue it from ignorance and apathy, from hostility and prejudice in the early decades of this century. He went by the name of Ananda Kentish Coomaraswamy.

Coomaraswamy's self-chosen task was not merely one of re-statement or re-interpretation; it was one of re-discovery. Nay, it was an act of 'transcreation,' though he was too self-effacing to describe it thus. Denying all claim to originality implied in this process, he might have preferred to call it a recovery of the lost pages of Indian history.

Strange to recall that a man who did so much for establishing the orthodoxy of the Indian cultural tradition was only half-Indian by birth, rather half-Ceylonese and half-English. He reminds one of Tagore's 'Gora' in this respect. Nor did he live in India for any considerable length of time. Except for a few fitful visits before he settled down in the U.S. in 1917 he had little physical contact with the Indian subcontinent. In this, he was rather like Prof. Max Muller, who did so much or even more for projecting the greatness of the Vedas and the glory that was Ind, but had not even set foot on the Indian soil. For that fabled orientalist might have dreaded the prospect of his dream of India and the golden age of her past dissolving by contact with the hard facts of contemporary life.

Born on 22 August 1877 in Colombo in Sri Lanka, Ananda Kentish Coomaraswamy was the son of a Ceylonese father, Sir Muttu Coomaraswamy and an English mother, Lady Elizabeth Clay Beevy of Kent, which gave him his middle name. There was something significant in the name given by the parents, for the boy was to spend all his adult life in the reconciliation of the legacy of the Buddha with the Hindu inheritance. And this he did through the mastery of the English language which can symbolically be traced to the maternal influence. Sir Muttu Coomaraswamy was a barrister, known to be a friend of Disraeli and the first Asian to be knighted by Queen Victoria.

Losing his father in early childhood, Coomaraswamy had all his education in England, at the Wycliffe College and the University of London, where he studied Geology. Between 1903 and 1906, he was Director of the Mineralogical Survey of Ceylon. It was in the course of this work that he discovered a new mineral, which he named 'Thorianite' and was awarded the Degree of Doctor of Science by London University, the first Ceylonese to attain this distinction.

During this period his public activity was not limited to his official duties. He founded the Ceylon Social Reform Society and the "Ceylon National Review.." As an official, he was something of a non-conformist, who took a dim view of the White man's burden, as a civilizer of the lesser breeds without the law. He soon bade good bye to Government service and began to devote his attention to a deep study of the indigenous arts and crafts of Ceylon.

Soon after this, he returned to England where he set up Essex House Press in the Norman Chapel at Broad Campden in Gloucestershire, which he operated with kindred spirits like Eric Gill, who were inspired by the artistic philosophy of William

Morris. It was here that he printed his first major work, "Medieval Sinhalese Art" in a limited edition in 1907-08. His direct contact with printing, binding, weaving, carpentry and allied crafts here had probably had the effect of involving him in the concept of craft guilds and guild socialism.

His meeting with members of the Tagore family—the artist brothers, Gaganendranath and Abanindranath and the Poet Rabindranath—in 1909, was a landmark in Coomaraswamy's intellectual life. It served to stimulate his interest in the Indian modes of artistic response. It also set him thinking on the basic postulates of Indian national idealism at a level of understanding comparable only to that of Sri Aurobindo.

Just as Sri Aurobindo was provoked by W. G. Archer's uncomplimentary remarks on the Hindu myths, Coomaraswamy was offended by Sir George Birdwood's damaging lecture in which he compared the Buddha image to a suet pudding. His riposte to this was backed by a study in depth of the whole range of Buddhist iconography. He saw the image as a visual embod ment of the principle of contemplation, of power in repose just as the dance of Shiva symbolised the principle of cosmic creation. With the help of William Rothenstein and other friends in London, he established the Royal India Society, for a proper study of Indian art, history and culture.

After touring the length and breadth of India in search of the best models of ancient Indian art, Coomaraswamy was placed in charge of the U.P. Exhibition at Allahabad in 1911, where he made good use of his studies and discoveries. He was fully equipped by this time for the task of setting Indian art in its proper historical perspective. He sought effectively to refute the then widely prevalent theory of the Greek origin of the Gandhara School or Art. He cited chapter and verse to show that both the Greek and the Gandhara schools must have had a common origin in the now-forgotten art forms of Asia Minor. While it cannot be claimed that he succeeded in convincing everyone, he certainly halted the onward march of the Western critics with little knowledge and less sympathy, who were riding rough shod over the history of Indian Art and Culture.

Time was when the Rajput painting was not recognised as distinct from the Moghul School. It was Coomaraswamy's discovery in 1915 of this work as an entity in itself, with its own individual characteristics that helped to establish it as a separate school. He distinguished the sacred element (of ecstasy of self-surrender, typifying the

Gopies in the Krishna legend) from the secular themes and Persian landscapes of Moghul art. The Rajput family of painting broadly covers the Pahadi, Kangra and Basholi schools. This was probably Coomaraswamy's most original and lasting contribution to the study of Indian art.

With such high achievements to his credit and devotion to the subject, Coomaraswamy might have done well as a Professor of Indian History and Art in an Indian University. But it could not be. Nor was it entirely for want of trying on his part. He is known to have drawn a blank both at the Madras and Banaras Hindu Universities; for the obviously formal reason that he did not happen to possess an M.A. Degree in History; and the Faculty of Fine Arts was as yet unknown to Indian Universities of the day.

What could not be properly made use of in India was welcomed with open arms abroad. In the U.S.A., where private benefactors with a passion for art and culture were not handicapped in making their decisions, the situation was different from what is familiar to bureaucratic institutions in India. Coomaraswamy's valuable collection of art objects was acquired for the Boston Museum of Fine Arts in 1917. Not only that; he was asked to help the Museum authorities in the arrangement and display of the collection. What was more, he was invited to be the Keeper of Indian and Mohammedan Art in the Museum. This was to prove his longest and most fruitful association with any institution, lasting nearly three decades. In 1933, he was made Fellow for Research in Indian, Persian and Muslim Art in the same Museum, which must have relieved him of a lot of routine work to be able to concentrate on study and research.

It was during his stay with the Museum that he did the best part of his life's work, including his magnum opus, "History of Indian and Indonesian Art" (1927), besides "Elements of Buddhist Iconography" (1935), "Transformation of Nature in Art." "The Catalogue of Indian Collections in the Museum of Fine Arts, Boston" (1923) remains a standard work of its kind till this day. He also published dozens of monographs and hundreds of special papers, in which he is known to have said the last word on the subject, in the light of the results of research available at that time.

After 30 years of strenuous and fruitful work with the Boston Museum, Coomaraswamy chose to call it a day on his 70th Birthday in his speech at the farewell dinner at the Harvard Club of Boston on that occasion, he said:

> "This is my 70th birthday and my opportunity to say farewell. For this is our plan, mine and my wife's, to retire and return to India next year, thinking of this as an '*Astam Gamana*' (going home) ... We mean to remain in India, now a free country, for the rest of our lives .... and for me the time had come to exchange the active for a more contemplative way of life in which it would be my hope to experience more immediately at least a part of the truth of which my understanding has been so far predominantly logical...."

The savant in exile, as it were, whose thoughts were always of India and whose body was far away from it for the most part of his life, was dreaming of spending the evening of his life somewhere in a quite retreat on the foothills of the Himalayas under the lengthening shadows of the deodars. But this was only what man proposed; but God disposed differently. Coomaraswamy died on 8 September 1947, just a fortnight after his birthday, completing the biblican span.

That Ananda Coomaraswamy's seminal work was mainly in the realm of the History of Indian Art is undeniable, though he brought an original outlook to bear on subjects like traditional handicrafts, modern industry, national education, Indian dramaturgy and literary aesthetics. The only other name that comes to mind in this connection is that of Havell, who restored the self-esteem of Indian art. But while Havell tended to be one-sided and confused, though well-intentioned, Coomaraswamy managed to be more precise, persuasive, even to the committed students of Western art. With his close familiarity with Western art forms as well as Eastern, he broke new ground and carried better conviction.

His own blind spots and *bete noires* will become more glaring when one travels from the regions of art to those of education, sociology, industry and civilization. Discounting the value of literacy so basic to the scheme of modern education, Coomaraswamy affirms: "Our boards and universities cannot do for the illiterate peasants what the works of Valmiki and Tulsidas and Kamban and Manikkavachagar have already done for them throughout India."

"A philosophy identical with Plato," he asserted, "is still living force in the oriental village." He must have written

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these words a few decades ago. Even by that time, many of our villages had ceased to be the sylvan delights of the romantic urbanites' arcadian imagination. They had changed in the struggle for adjustment and survival. While there could be two or more opinions on the phenomenon of change, it is hardly possible to wish it away so late in the day. No realist can go about his business in a fit of wishful thinking as if he were living in the days when Adam delved and Eve span, and all was right with the villages in particular and the world in general.

In his conception of Indian polity, Coomaraswamy harks back to "a traditional and unanimous society" where a hereditary aristocrasy maintains the "existing order" based on eternal principles, whatever they might be. He could find absolutely nothing objectionable in the caste system as in practice and talked of "Svadharma" referred to in the "Bhagavad Gita." He seemed oblivious of the fact that the caste of today has little in common with the spiritual classification of yore, which itself was indefensible in terms of human equality as a universal concept. He admired the lofty concept of 'Sati' and ignored the shocking outrages in its name. On the other hand, he saw no good in the modern civilization, based on the mechanised industry and wished for a return to the age of handicrafts, of Dacca muslins add carved woodwork. Can the clock of history be turned back?

Not that he was an oriental revivalist or a national jingoist. He strove to be a citizen of the world of his own imagination, where Plato called the tune and lesser, or rather, later, masters like Plotinus and Sankara, St. Augustine and Aquinas, Meister Ekhart and Nietzsche, played the orchestra. It is a make-believe world in which Vedic India, Platonic Greece and Medieval Europe before the Renaissance and Reformation, coalesced to form a new Eldorado. Coomaraswamy was a neoplatonist with a romantic fervour, for whom the museum was the best world. It would be doing no justice to him to promote an uncritical Coomaraswamy cult. A truly critical estimate of his life's work is the prime need, even after the publication of Roger Lipsey's learned volumes that speak more of strenuous labour and meticulous documentation than of rewarding insights.

□□□

He who fills with useful pursuits the minutes as they come and go grows old in honour and wisdom, and prosperity abides with him.

—James Allen

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It is but proper that the child should get all the attention it deserves from the community. Our future is very much bound up with the well-being of the child. At the same time, present demographic trends show even now that we will soon have the problem of the aged and the retired on our hands. They need not be a burden on the community. They can lead a life of dignity and continuing usefulness.

Ashram Life in Ancient India

N. KRISHNAN TAMPY

OUR early forebears in India would seem to have liv- d as intensively in the forests s in towns and villages. The Aranyaka portion of our Vedic literature was written in he forest, to be learned in the orest. After years of active itizenship, kings, ministers, riests, scholars and artisans noved to the forest, taking with hem their sacrificial fires and, nore often than not, their wives o help tend these fires.

The least of these spent their emaining years in quiet prayer nd meditation — lives that serv- d the world as examples of a anquil, dignified, inoffensive old ge. The more distinguished ontinued with renewed vigour e intellectual or spiritual pur- uits of their earlier days and rew to themselves ardent disciples. To these, they freely gave the fruits of their experience mellowed by deep thinking done under the most salutary conditions. Several treatises handed down from the past on a variety of subjects — society, home, statecraft, philosophy, religion, arts and sciences were all written in the tranquillity of forest life.

Chanakya installed Chandragupta on the Mauryan throne and successfully secured for the new king the services of the popular old minister of the Nandas, repaired to the forest and gave there form and shape, in the midst of his disciples, to his life-work, 'Arthasastra.' Such a forest life, once so plentiful in good results, is certainly well worth a study.

Though Ashrama proper would

signify forest life, the word 'Ashrama' is also a generic name for the four stages of life — 'brahmacharya', the life of the student; 'grahsthya', the life of the householder; 'vanaprastha', forest life and 'sannyasa', the life of complete renunciation.

Initiation

Brahmacharya is that of apprenticeship for the great business of life itself. The initiation to this stage is 'upanayana', whereby the boy is taken by his father to the presence of his teacher and the boy passes from under the care, custody and responsibility of his father to that of his preceptor primarily. For centuries now, to the great majority of lay men 'upanayana' has become merely a festive occasion with a symbolical significance and nothing more. The very few families devoted to the priestly calling, assign all or some of their young men to long years of religious study, abstinence and fasting, while nipping in the bud every other activity — physical, inellectual, aesthetic, or spiritual. It is impossible to believe that such a 'brahmacharya' with its purely religious discipline was originally considered adequate training for the entire youth of the community with the manifold responsibilities they had to bear in after-life. Nor could it be the fitting precursor of a 'grahsthya', where the householder is enjoined to strive for 'dharma' — meritorious deeds; 'artha' —accumulation of a competence; and 'kama' enjoyment of life, which, to be short of bestial, presupposes some measure of aesthetic and intellectual training. It is to the upanishads, itihasas and the literature inspired by them that we should turn for help, though still with due caution, if we desire to reconstruct these phases of the earlier, simpler life in India.

While under tutelage, the student had to rough it a good deal and that without distinction of caste or position or the means of the individual's family. The comforts provided in an English public school or university life and the luxuries that may be purchased by private pocket money, were not at all for our students in ancient India. The vow of poverty seems to have been very strictly adhered to, as also the vow of celibacy during 'brahmacharya'. The most striking thing of all is that a father never had to worry himself about the education of his child. Nor was there the harmful practice of our own day where the father makes the clumsy, unintelligent and often disastrous attempt to fix up by himself the whole nature and content of the educational career of his son.

When the father has handed over his child to his teacher, there his duty ceases, till the boy returns home after the completion of his studies. The teacher structs him, feeds him and oks after him. A well-ordered stem of alms (bhiksha) is actised which helps to keep pils clothed and fed. After ery stage of education, the pil discovers for himself or is vised by his guru as to the next p he should take. He may ck to the old guru or, if neces- y, go to another and still other for the various stages of study; he often travels long tances to find the right guru. hile on such travels, his ahmacharya' ensures for him welcome and help of every useholder.

Bhavabhuti introduces, in his tara-Ramacharita, a female pil, Atreyi who wanders ough the forests all by herself, king a Guru to help her in studies in Vedanta. One son is that Valmiki, her guru, busy with his 'Ramayana' and other is that she feels she can- keep pace in her studies with extraordinary fellow-pupils, sa and Lava — the sons of ma.

This would also show that our efathers had successfully for- lated a really workable eme of education with solu- ns for all its baffling aspects resources, female education co-education — aspects ich are a source of perplexity modern educationists. It has to be noted that, divided as avarta was into a number of es often mutually hostile, brahmacharis were the care and responsibility of all alike.

Chanakya and his pupil

The pupil of Chanakya, when the statesman guided the destinies of the Mauryan empire, knows him and cares to know him as his rather ill-natured teacher and nothing more; Chanakya, apologetic to him when caught in fits of ill-temper owing to political worries, would never think of pressing his pupil into political service.

After 'brahmacharya', the youth returns to his father and, with further tutelage from him, enters upon the most important stage of life, that of the householder, in which he is to be of service to everybody — 'Sarvopakarakshama' as this stage is described by Kalidasa. Here again, to go by extant textbooks of Smritis only, the householder should find his day a tiresome succession of prayers and ritual. But this could only be for the professioal priest, and the activities a layman, who is a householder, must need have been mainly secular. He has, as his goal, the achievement of dharma, artha and kama.

Five daily sacraments were, however, imposed upon him. 'Brahmayajna', — recitation of the Vedas, 'Deva-yajna' — oblations to the gods; 'Pitru-yajna', — propitiation of the departed; 'Manushyayajna', — looking after guests; and 'Bhutayajna' —

care of animals. After long years of life as an efficient householder engaged in some remunerative occupation, having begot sons, initiated at least the eldest son into household life, given him the necessary training and installed him as head of the family, the father may enter upon the third stage, 'Vanaprastha'.

First step to renunciation

The Vanaprastha stage is described thus:

What constitutes the third 'ashrama'? Having thus remained a 'grihastha' for a long time and obtained mastery over his passions, he can go to the forest. He may do so on finding himself old and wrinkled and when a son has been born to his son. He must renounce all attendance by other people on his person and ministrations to his comfort, and all food obtained from towns or villages. He may entrust his wife to the care of his son or she may follow him to the forest. He will live on roots, fruits and vegetables that are found in the forests. He cannot leave off the five sacraments of the householder. But oblations to gods and the manes and feeding of guests will be done with such food as he lives upon himself. He may be clad in skins or the barks of trees. He must be full of compassion for all living creatures. He must renounce meat and wine and some varieties of vegetables. Having thus spent the third stage of his life, he may pass on to the fourth stage where he renounces every sacrament, every desire and everything earthly and wanders as a complete ascetic."

This is the substance of the account in 'Manava Dharmasastra' and differs little from that of Yajnavalkya and other writers. This can be embellished and in some cases corrected by literary evidence which is plentiful as regards the early history of this stage of life.

'Brahmacharya' and 'Vanaprastha' seem to be disciplines which have many points in common, though one represents the morning of life and the other the evening of life. Besides, one paves the way for the other. A person who has been brought u in the tranquil atmosphere o 'brahmacharya' in his boyhoo and early youth ever cherishe its memory and is drawn irresistibly to it after the arduou struggle of active life is over fo him. It is the same yearnin that induces many an Oxford o Cambridge man, after holdin high administrative positions, t go and settle at last in his ol university town, eminently contented to do some scholarly wor in that quiet atmosphere.

To trace the history of thi unique institution of forest lif in ancient India to its ver springs, we must go back to ou forefathers' inherent love o nature and natural phenomena of which the grand forests of India were not the least remarkable. It may be noted as an interesting fact, which finds an almost exact parallel in the case of the more modern offshoots of mankind that the gentle reciter of the vedas ever went further and further afield fearlessly and lit his sacrificial fire in distant forests. If his activities happened to provoke other peoples, the kshatriya was not long in coming to the rescue of the gentle scholar and incidentally advance Vedic civilisation just thus far, until at last whole of India from the Himalaya to the furthest shores of Ceylon was under the sway of one culture.

Hermitages

Though we hear of individual Ashramas built in the depths of forests and lived in by 'vanaprasthas' who loved solitude', large ascetic forest settlements of 'vanaprasthas' were numerous, where in clusters of small huts built of leaves and twigs, 'vanaprasthas' lived their simple life. These hermitages were a very potent factor in the life of the Aryan community in the old days. Towns and villages merely worked out ideas which emanated from the forest. The advice of sages was sought by kings on important questions of the day. Much hard thinking was done on matters religious and secular. "There is nothing that will not be a fit object of study to the forest dweller" was the maxim followed. 'Na khalu dheematam avishayah kaschit' said Kalidasa.

Academic interest enriched all subjects. Vatsyayana perhaps wrote his 'Kamasutra' in a hermitage. The fact that the scenes of six acts out of seven in Abijnana Shakuntala, the greatest Indian play, were laid in the background of a hermitage is characteristic of this curious intermixture of forest and town life in those days. Kings seem to have been acutely sensitive to complaints coming in from these forest dwellers. "Have the religious rites of the ascetics been hindered by anybody? Have the animals of the tapovana come to any harm? Have the seasonal fruitions of trees and creepers failed through any unwitting 'adharma' done by me? My mind is distressed with a hundred fears like these". These are Dushyanta's words when a party of ascetics is announced to him.

It is to these 'tapovanas' that students flocked. Many tapovanas were really large forest universities. A big 'ashrama' settlement had a head called Kulapati. Students were fed, clad and educated under his control. It was a meritorious deed to found new 'ashramas'. We are told that, as late as the tenth century, at a time when in India itself 'tapovanas' had fallen on evil days. King Yasovarman of Kambhoja founded one hundred new 'ashramas' in his kingdom for ascetics and their disciples to live in, in the very early Aryan colony of Cambodia in Southeast Asia.

Women disciples

The inmates of the hermitages were 'vanaprasthas' male and female, and numerous disciples. At least in the earlier days, there were many women disciples. Hermitages were also a place of refuge for foundlings like Sakuntala and women and children abandoned and helpless like Sita and her sons, Kusa and Lava. Animal life was very much in evidence. Animals, even wild animals that could be tamed and endeared, were looked upon as no less than children. Plants and creepers were also tended with affection and care. Man's life here is one of intimate relation with animal and plant life.

This amity is best portrayed by Kalidasa in his 'Shakuntala', where his subtle art makes it impossible to look upon the deer and the creeper, which mean so much to Shakuntala, as at all less real or less living than her two companions, Anasuya and Priyamvada. The inmates of hermitages came from different backgrounds but all were subject to the same rigorous discipline and to the most scrupulous observance of a daily round of duties.

All passion is taboo in an 'ashrama', unkind thoughts, harsh words or rude behaviour were all '*ashrama-viruddha*'. Diet restriction seems to be a late introduction.

It will be remembered that the 'vanaprastha' is bound by the five daily sacraments and that the only duty he is free from is his duty to his own particular home. Detachment from home and from personal ties, especially at a stage of life when one is likely to be of no use to one's relations and friends and is on the other hand likely to be a nuisance to them, save one from a petty and miserable sequel to a happy homelife. It makes one fitter for the intellectual and spiritual life for which alone one should crave.

No personal ties

It is the recognition of this fact that forms a contribution of the ancient Aryans to world civilization. We have only to examine the most important of human institutions, the home, coolly and dispassionately and we will find that our civilization has not made it anything like so perfect as it ought to be and as we acclaim it to be. Children, adults and old men are the elements that make up a home. It is essential to the healthy development of the physique and mind of the child of ten or twelve that he should be as boisterous and as noisy as possible, while it is the first condition of the adult being able to do any work and the old people to keep living at all, that there should be quiet in the house. The result is that reckless repression was practised on the child though fortunately often with little success. Luckily an escape came in the shape of school, but the escape was only for the people at home. The child still continues to be repressed both physically and mentally, screwed down to his desk as he is, from ten to four in uncomfortable postures, in ill-ventilated rooms and fed with knowledge for which he may feel no craving.

A further escape for the still irrepressible energy of the child had to be found in institutions like scouting. School is the confession of the failure of home life, as far as the boy is concerned, and scouting is the confession of the failure of school life. And the last word is far from being said yet. Nevertheless, for the future of children, there is some hope, because the attention of the greatest thinkers is at last getting fixed on it.

• *Old tyrant*

The other two elements, the adults and the old people, are in an equal degree mutually incongruous. Death alone removes the head of the house and for him to live at all, means to continue in authority, to offer advice on all family matters, big and small, and to expect instant compliance. With beliefs and convictions, a generation behind time, the old man, where he is the top-dog, holds his purse and all the punishments that superstition can devise for unfilialty, over the heads of adults who, however, are more in keeping with the times and ought to know better than he. And he makes their lives miserable.

Happiness

There are also cases where the successful adult member of the household reduces the old man to the position of a servant to go to the bazaar, to look after the children, and to do generally as he is told and be useful. Between these two extremes, there are a variety of relations between adults and old men, as numerous as temperamental differences can make it. One does not deny that there are a number of happy households where everybody is reasonable and everybody is sensible but that is clearly the exception rather than the rule.

It is our duty to make home-life really happy, to make it a success, and not merely pretend that it is so, letting the lurid light of sentimentalism play on it and put a cover over the defects. It must come to be looked upon as thoroughly immoral and opprobrious on the part of old men to interfere in the trivialities of household matters, after a certain age and when there are able hands to do the work. One can-

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not conceive a more pitiable if not hateful spectacle than that of a decrepit old man going about begging for a job for his grandson or money to get his grand-daughter married.

A two-fold evil results from the present practice. One is that the old man is a deadweight on progress and the other that he denies himself the necessary serenity of a quiet old age where he can make his peace with God and man and, if he be so minded, have the opportunity of following a perfected spiritual life. A good deal is also lost to the world at large as many old men with great experience (who would have turned it to good account had they been given the leisure) wasting their time in miserable trivialities. The emancipation of child life is a thing before the public eye at present; but the emancipation of old age has not struck anyone as being a necessity at all. It is here that the 'vanaprasthasrama' of the ancient Aryans gives us valuable ideas and shows us a step in the right direction as 'brahmacharya' does in the matter of education.

After spending some years in the forest, the 'vanaprastha' may, if he feels ripe for it, enter the fourth and last stage of 'sannyasa'. Here he can rid himself of all duties enjoined by religion, to the gods, to the departed and to man. He leads a purely spiritual life. He is in the world, but not of it. This last 'asrama' bereft of all responsibilities invites abuse; and abuse was not slow in presenting itself.

Direct contact

With the advent of Buddhism, 'sannyasa' could be adopted directly by anyone who wished to do so and this broke up the concreteness of Aryan life with its four 'asramas' even in classical times. Successive foreign invasions made inroads into the solidarity of Aryan civilization. Hindu kings found themselves unable to extend their protection to the forest settlements. Aryan enthusiasm and spirit of adventure was also a thing of the past and soon there was brought about a complete disruption of 'ashrama' life as an institution. Individual 'ashrama' life continued and perhaps exists even now in the remote depths of the forests of India, and perhaps is the solace of a large number of religious-minded people. But as an organised institution which had direct contact with early youth and old age, which was the inspiration of the householder, which was the training ground for the cultivation of the spiritual outlook and ultimate self-realisation and was altogether a powerful and wholesome influence in all walks of life, 'ashrama' life has become extinct. But the account of it remains and it is up to us to make the most of what it can give in our work of raising man to his true status.

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TOWARDS
A GREATER INDIA......8

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EDUCATION THROUGH GOOD BOOKS

R. B. LAL

❋

TO improve the lot of the backward, a two-pronged drive is necessary — economic and educational. The need for improving their economic condition is obvious. But at the same time they must be trained in their elementary duties to one another, and imbued with civic sense, respect for law and loyalty to the country. Without proper education, economic gains are liable to be frittered away in drink, gambling or wasteful expenditure on marriages and deaths.

As the vast majority of the poor live in villages, the real problem is to improve the condition of villages and villagers all over the country. Villages should be provided with better avenues of employment as well as essential amenities. This will reduce migration from villages to towns and the creation of slums in towns. Small, light and big industries should not be set up in or near big towns but only in villages.

Education, like many other essential things, is in short supply. A vast expansion of education, both general and technical, is necessary in towns and more so in the villages. For we have not only to remove illiteracy but also to train large numbers of mechanics, carpenters, plumbers, machinists and artisans of various trades who would be needed all over the country to work,

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ind and mend the increasing umber of machines in use.

It will be appreciated that in e last analysis, the progress of nation depends on the amount nd quality of education impart-d to its citizens. So the spread f sound education is as neces-ary as the propagation of morality.

But the school and the college ducation have to be moulded by elf-education through books. or this purpose, the reading abit should be developed in the eople and they should be able o buy informative and inspiring ooks in their own language at mall expense. Such books will ell the people what they should now, what they should do and ow they should live. This requires the mass production of uch books and a strong sales rganization in all villages and owns.

This is indispensable for any scheme for the uplift of the masses. It should be undertaken as a nation-building project and not as a profit-making business. Government spends large sums for the promotion of Indian languages. But the publications generally keep piling up because their prices are very high and sales arrangements very poor. With the same expenditure, a far bigger impact can be made on society if instead of producing only costly books on abstruse subjects for the benefit of the learned few who are not interested in learning, we also cater to our poor millions with popular, low-priced and educative books.

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There should be a net-work of sales depots all over the country. Sales can also be made through Khadi Bhandars, Government cooperative stores, village post-offices, petrol pumps, ration shops, railway book stalls, National Book Trust, Sarvodaya book-stalls, etc. in order to keep down the cost of distribution.

Excellent books on various sciences in English by Russian authors are on sale at very low price at bookshops in large cities. Exhibitions of Russian books in English and Hindi are also held in big towns from time to time. The Gita Press, Gorakhpur, publishes large editions of religious books at extremely low prices. Its vast sales organisation includes its own shops and mobile vans as well as arrangements with other book sellers. Profiting by the experience of Russian publishers, Bharatiya Vidya Bhavan and the Gita Press, why can't we set up a strong and widespread sales organization for the books published under this scheme, making full use of Government and public agencies?

The objective is that every new manuscript which has been approved for publication by independent and qualified critics will be given a chance to appear in print before the reading public.

Hindi-speaking states will pool their resources and coordinate their efforts so as to bring out large editions to meet the combined requirements of all the States.

Large scale writing and reading of books will stimulate creativity and go a long way in bringing about a cultural revolution. If only a hundred books are published in a year and their prices are high, the chances of any of them being of permanent value will be meagre. But if good writing is encouraged and popularized, if, say, a thousand useful books are published each year, there will be much better prospects that some of them will run into a second edition and one or two may even stand the test of time and attain the rank of classics.

It is idle to expect that English can be ousted from our country while books in Indian languages are poor in quality and cost as much as imported ones. But let the Sun of Hindi or any other Indian language rise aloft in the firmament and English will automatically fade out of the sky as stars do after sunrise.

For the sake of national integration the best books published in any Indian language should be translated into other Indian languages and put on sale all over the country.

The writing, printing, publishing and selling of good and cheap books must be pursued as a large, nation-building activity. It will generate employment, boost up the economy and increase the supply of healthy red blood in the whole body politic.

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(To be continued)

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What is culture? There will be as many definitions as there are cultured individuals. It is the sum total of a Sahridaya's response to the immense heritage that he has inherited, and the values and verities that shape the Sahridaya's life and outlook.

Indian Culture

SMT. KAMALA SUBRAMANIAM

MUCH ink has been spilt in attempts to define "culture." What does the word stand for? What does it signify? Different people understand it in different ways. To find a word in Sanskrit which is an exact rendering of this word is not easy. The reason is evident. The Western definition of Culture is different from the Oriental. If one were to search for a Sanskrit equivalent for 'culture' I, for one, will opt for the word "SAMSKARA". Samskara is what differentiates an evolved being from an ordinary one.

The culture of a nation is but the aggregate, the 'sumtotal' of the cultural evolution of every single individual. Let us see how best a person can be 'evolved.' It is the Samskara of the individual that is vital. And, if that can be achieved, the culture of the country, of the nation, is but a natural sequel to it. This is a certainty. There is no doubt about it.

As is known to everyone, our land, our Punya Bhoomi, our Karma Bhoomi, has always been famed for its rich and varied cultural heritage. From the days of the Rig Veda, when hymns, exquisite pieces of poetry, flowed from the lips of the Rishis, from the days when the great Viswamitra spoke the sublime words of the Gayatri, to the days when Swami Vivekananda thundered out the words: "Awake! Arise! Stop not till the goal is reached!" this culture has been present in our country.

What is one's personal culture? One's Samskara? The development of one's character depends on three factors mainly: 'inherited virtues' which means the heritage of a long line of evolved souls. This is the first factor. Environment, the atmosphere in which one is brought up, is the second factor. This causes one to absorb culture without even

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being aware of the process. The third depends entirely on the person himself: on how he trains, disciplines and guides his own mind to walk in the path of Truth.

Ultimately, truth is the real Samskara that the soul needs: Truth, and the courage to stand by one's convictions; Satya and Abhaya. What does the Sanatana Dharma have to say about Truth?

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यं
अप्रियम् ।
प्रियं चे नानृतं ब्रूयात् एष
धर्मस्सनातनः ।।

"Speak the truth, truth that is pleasing to the hearer. Do not speak truth which is unwelcome to the hearer. However, to please the hearer, do not uttter a falsehood." What a gracious lesson! Never speak truth which is harsh and unkind, unpalatable! Stress is laid again and again on Satyam and Ritham.

These abstract qualities form the framework of our culture.

सत्यं वद धर्मं चर ।

says the Veda. Again, when we come to the Age of the Epics we hear the story of Rama and the frequent description of Rama is:

रामः सत्यपराक्रमः । अदीनसत्त्ववः ।
रामो विग्रहवान् धर्मः ।

We hear Rama constantly asserting that truth is his religion ultimate. The epics have given us a blue-print, as it were, for gracious living, for purifying the soul and, at the same time, living in the world of men without appearing complacent about one's goodness.

The description of the 'Sthitapragnya" in the Bhagavad Gita; in the slokas from the Mahabharata where Yudhishthira lays stress on patience, patience and again patience, equating it to all the many other virtues; the teachings of Vidura in the immortal Vaidurikam and the lessons expounded by Bheeshma, the Kuru veteran, in the Shanthi Parva are all sublime pieces of poetry with this lesson in mind: the evolution of the Soul of Man and, through him, the evolution of the nation.

It is this same Samskara which

THE GOOD AND THE PLEASANT

The good is one thing; the pleasant is another. These two, differing in their ends, both prompt us to action. Blessed are they that choose the good; they that choose the pleasant miss the goal.

Both the good and the pleasant present themselves to men. The wise, having examined both, distinguish the one from the other. The wise prefer the good to the pleasant; the foolish, driven by fleshly desires, prefer the pleasant to the good.

—Katha Upanishad

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Beauty is Truth Truth
Beauty
That is all ye know and all ye
need to know

How close is this statement to our "Satyam, Sivam, Sundaram! To Keats, Satyam and Sundaram are synonyms. We use a third word — Sivam. These three words form the vertices of the spiritual triangle. If any two form the base, the third is the vortex. They are interchangeable. This is because they are synonyms. Truth is Beauty and Truth is all that is good and beautiful and sacred, and holy. And similarly, all that is good and beautiful is good and true.

In the Yaksha Prasna, Yudhishtira says that the Sun is established in Truth and in answer to another question he claims that Truth is the highest refuge of Heaven.

Many people have a very wrong view of our philosophy. They think that the ultimate Truth can be realised by giving up and only by giving up all and the many pleasures of the earth. This is a misconception. Again and again, Krishna says:

तत् तत् प्राप्य शुभाशुभं नाभिनन्दति न
द्वेष्टि ।
सन्तुष्टो येन केनचित् ।

Bhagavaan Sankara says:

पल्लभसे निज कर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ।

Only, you should remember, while you enjoy these pleasures they are not lasting: they are not forever. Epictetus says: "When you love an earthen jar remember it is an earthen jar."

If we refer to the Upanishads they speak of the same truth. The one thing which is outstanding in our books, The Vedas, the Upanishads, the Bhagavad Gita, Mohamudgara (better known as Bhaja Govindam), is the clear way in which the path to the ultimate Truth is indicated. What is lasting and what is not, is set forth beautifully. What a pity that people do not realise this simplicity in these books!

Any teaching is of no use to the ordinary man if he is not taught properly, the pathways of approach. Our Upanishads, the Gita which is the quintessence of all the Upanishads, Mohamudgara and Sri Ramakrishna's teachings and those of the great Swami Vivekananda, guide us, step by step, and reveal the fact that the journey is simple: that the path is easy.

All these lessons are summed up in a few lines in a stanza of an Upanishad which is one of the lesser known ones. In the Niralamganopanishad it is said:

स्वधर्मान् परित्यज्य निर्भमो निरहङ्कारो भूत्वा ब्रह्मैष्टं शरणं उपगम्य ब्रह्मैव अहं अस्मि इति निश्चित्य निर्विकल्प समाधिना स्वतन्त्रो यति श्चरति ।

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Give up all your Dharmas. Destroy the 'I' and Mine.' Surrender yourself to the Brahman. Make the Brahman your Ishtadaiva. Make up your mind that you are the Brahman. Reach that state where you will be unruffled by anything; ,

Reach that state where there are no opposites, where everything will seem the same to you. When you have reached that stage, you will be far above the reach of the disturbances of the mind and you will be a Yati. Such a person is a real Sannyasi. He is released from all bondage. He is to be revered since he is a Yogi, one who has become absorbed in the ultimate Soul. He is a Paramahamsa. He is also called an Avadhuta.

Is there anything more clear than these words? All the Upanishads, all the teachings of the Gita and the Vedas are contained in this single stanza.

People want to try and establish the authenticity of the Epics. What a futile waste of time! It is not WHEN the Epics were written that counts, nor by whom they were written. The important thing is WHAT they say, what they are able to teach us. For the mere asking, these treasure-houses lead us in the path which, when followed implicitly, will grant us the ultimate reward: Samskara.

As the Microcosm, the Vishva, is an infinitesimal part of the Virat, the Macrocosm, even so, the individual Samskara, when taken in the aggregate, will become the culture of the nation, its Samskriti. And *that culture* is still alive in our country. It can never be destroyed. What Krishna spoke of the Atman

नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ।

is true of the culture of our country. So, let us not despair.

Let not passing influences affect the real core of our culture since it is established in Truth and Truth can never be destroyed. If it seems as though it is not as glorious as it once was, it is a wrong notion. It is up to every one of us, to try and learn the lessons taught by the great seers and when we are once primed with that knowledge it will be evident that our culture has never been dimmed, eclipsed, or replaced by something else. Like the words of the Epics: "So long as the Sun and the Moon move in their orbits " our culture will last.

Not to know that within you that is changeless, and defiant of time and death, is not to know anything, but is to play verily with unsubstantial reflections in the Mirror of Time.

—James Allen

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Literature Stems Decay

PROF. N. S. NATARAJAN

THE crime graph is going up. And there is a dip in human sensitivity. Heinous crimes, daylight dacoities and barbaric outrages on women are becoming the fun-fair of the day. Vandals are flourishing.

Democracy by itself will not solve any problem. Education is the only agency for levelling up. Wisdom is the needed medicine for all crimes and woes of mankind. "Teach a man to read and write, and you have put into his hands the great keys of the wisdom box. But it is quite another matter whether he ever opens the box or not," says Huxley.

Abstract morality when embodied in a person becomes concrete for emulation. Literature is primarily a means of enjoyment and a help to life. We must train children in the appreciation of literature. Nurture must supplement nature. The teacher in the literature lesson is in effect a broker in aesthetics. His market is appreciation. The best way of helping a child to appreciate literature is to share your own appreciation with him. There are two ways of doing this. The first is by reading aloud good literature with relish and sincerity. The second, by taking the lead in an intensive study of literature.

To have built schools, to have filled them with pupils and to have devised means of supervision are all excellent things in themselves — as machinery. It is the teacher alone who can supply the driving power.

Literature is to-be valued for its music, for its ornaments — for its beauty and for its firmness and fitness of form — and for its order. It is a powerful stimulus to the aesthetic consciousness and it should be organised and taught to this end.

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Appreciation is an act of judgment. In young people taste is crude and judgment ill-formed. They should know what is beautiful and why it is beautiful. It is on these two main directions a teacher can afford tactful companionship.

Effective teaching depends in great measure upon the possession of the faculty of clear and graphic exposition. The points of a narrative should be presented in an orderly fashion. The teacher's language should be within pupil's comprehension and his voice and manner should add to the effectiveness. The moral influence of the teacher acts directly upon the pupil by means of example and suggestion.

Plato says that "all learning to be worth anything must be voluntary and accompanied with pleasure. The sense of compulsion is unworthy of the sons of freedom, and enforced study is neither lasting nor fruitful. The aim must not be useful knowledge but liberal culture."

Painful lessons will make knowledge repulsive just as pleasurable lessons will make it attractive. Interest is essential as the starting point of the educational process. Effort comes in its wake. To labour when there is joy in the work is elevating, to labour under the leash of compulsion is degrading.

Aesthetic element has its place in the modern curriculum. Literature elevates the enjoyment of the pupils in the aesthetic plane. Coleridge gives his homely definition of prose as "words in their best order;" and poetry — "best words in their best order." The man of genius moulds the language according to his own peculiarities. Style is the real index of the personality. It is the author's skin — not his coat, says Carlyle. Pope calls style as the dress of thought. "Every style has its appropriate music, but without music of some kind it is not style — it is scribbling."

It is the business of education to open up right channels for the heart's overflowing. Man is not wholly sustained by the fruit of the *Tree of Knowledge,* he must eat too of the *Tree of Life.* The sense of beauty inheres in man. The neglect of the aesthetic sense does great injury to the individual and through him to the State. Children are avid for word music. Emphasis is to be made on the systematic ear-training. His attention should be drawn to the charm of sound in language and he should be encouraged to express preference for nice words. The appetite for reading must be encouraged. Teaching of appreciation is in truth the teaching of the art of living. Through art man defies the corrosion of time. □ □ □

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